

The American Friend

Old Series
Vol. XLV No. 25

DECEMBER 8, 1938

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Vol. XXVI No. 25

Bethlehem

Hearken, ye beasts, ye oxen in the stall,
 Ye shepherds on the hills, ye kings from far,
 Ye angels in the heavens, one and all,
 Ye man and maid, and thou eternal star.
 For Jesus, God's own Son, than all more dear,
 Who for his Mother hath a Maiden mild,
 Is born in Bethlehem — a little child.

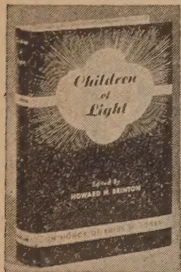
But now no cattle kneel in Bethlehem;
 No angels sing o'er hills that were so fair;
 No shepherds guard their sheep and watch o'er them;
 No kings on camels come their gifts to bear;
 No star of peace and love shines ever near.
 Yet in your heart and mine the tidings ring
 That Christ is born — and wills to be our King.

GEORGE WILLARD COBB.

Oklahoma A. & M. College, Stillwater.



GIVE QUAKER BOOKS



CHILDREN OF LIGHT

Edited by Howard H. Brinton

This book, edited by Howard H. Brinton, Director of Pendle Hill, honoring Rufus M. Jones on the occasion of his seventy-fifth birthday is one which you will want for your library. It is an account of the history, thought and achievements of Friends here and abroad. The various chapters are written by prominent writers of contemporary Quaker thought and include among other chapters—William Penn's "Christian Quaker," by Herbert G. Wood; "William Penn, Constitution Maker," by Francis R. Taylor; "The Mennonites and the Quaker's of Holland," by William I. Hull; "Joseph Hewes, the Quaker Signer," by Charles Francis Jenkins; "Quakerism and Home Life: An Eighteenth Century Study," by Isabel Grubb; "The Quaker Contribution to the Old Northwest," by Harlow Lindley; "Sir Thomas Fowell Buxton, Bart. (1786-1845); A Footnote to "Elizabeth Fry: Quaker Heroine," by Janet Payne Whitney; "Timothy Nicholson, Candle of the Lord," by Walter C. Woodward.

\$3.50

ELIZABETH FRY

Janet Payne Whitney

Elizabeth Fry, a biography of whom has not appeared in the last twenty years, lives again in this delightful book by Janet Payne Whitney, herself a Quaker. From newly discovered material, from Elizabeth's journals and the diaries of her sisters, Mrs. Whitney has drawn an unforgettable picture of the nineteenth century Quakeress and the life of her time. This book appeals to varying ages as the style is simple, flexible and colorful. The eight full-page illustrations and the decorative chapter headings contributed by her husband, an instructor at Westtown School, give life and interest to the book.

\$3.50

LUCRETIA MOTT

Lloyd C. M. Hare

Lucretia Mott, the story of whose life is colorfully and delightfully told by Lloyd C. M. Hare, has been called "the greatest American woman." In a day when women were "to be seen and not heard" she took her stand on the burning social problems of the day—particularly slavery. Despite the fact that she went where few women dared to go and did what few women dared to do, she made a delightful home for her husband and family of six children. The sincerity of purpose, enlightened liberalism and sanity which she showed helped to blaze the trail for the participation by women in public affairs—a right which is taken pretty much for granted today.

\$3.00

BEYOND DILEMMAS

Edited by S. B. Laughlin

"Beyond Dilemmas," edited by S. B. Laughlin, Ph.D., Professor of Sociology and Anthropology, Willamette University, is composed of thirteen chapters, each written by a man prominent in Quakerism and in his own field of endeavor. In his Preface, Dr. Laughlin states: "This entire book it is hoped, will attain the unity, completeness, and sense of fitness, that is sometimes attained in a Friends Meeting for worship when a number of Friends present different aspects of truth that give a feeling of harmony, without duplication or contradiction—the final result being the stimulation of the thought that leads to action and a higher plane of living—the prophetic note at its best."

\$2.00



PENN

Elizabeth Janet Gray

At twenty, William Penn seemed destined for a brilliant military or diplomatic career. But one day he attended a meeting of the Friends—called Quakers—and became a follower of this persecuted, peaceful, and "unfashionable" religion. Ignoring his father's threats of disinheritance, heedless of the inevitable loss of his social position, Penn became a devoted leader of the Friends. Penn's life emerges from Miss Gray's narrative with the clear, concise strokes of an etching. It is an inspiring story, dramatically rendered against the background of the stormy seventeenth century. He was a great and good man, whose fight for right and freedom is all the more significant in this day when the very principles for which he fought are being threatened.

\$2.50

CRUM ELBOW FOLKS

P. R. Barnes

This is a sectional novel of life about a hundred years ago in a small Quaker community called Crum Elbow, near what is now Hyde Park, New York. These unpretentious people are farmers; they are quite self-sufficient upon the results of their own industry; and their plain lives are colored by the importance of the Meeting and what it stands for. The beauty of the countryside in its relation to a satisfying life is one of the outstanding qualities of this novel. "Crum Elbow Folks" gives a quaint and charming picture of an old Quaker settlement made real through the trials of Huldah Sheldon's struggle to follow the dictates of her heart.

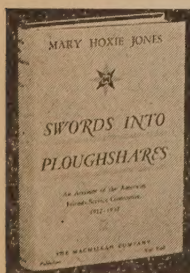
\$2.00

SWORDS INTO PLOUGHSHARES

Mary Hoxie Jones

"Swords Into Ploughshares" is the result of a widespread desire for an extensive and accurate account of the great work of the American Friends Service Committee from its beginning in 1917 down to the present time. Mary Hoxie Jones, the author, has given the book flavor with her own personal experiences on the field as well as those of the vast number of others who have consecrated their lives to this work. "The Quakers have always been sensitive to the struggles and sufferings of their fellow-men and this dramatic story of their service, together with its portrayal of the spirit in which this service was done, forms a stirring epic."

\$3.00



THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD

Editor

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Water from Bethlehem

WAR-WORN and weary, David struggled valiantly against the enemies of his people. While he must take refuge in a cave, his home city was beleaguered by the Philistines. Weakened, famished, somewhat discouraged and perhaps a little homesick, he exclaimed, "Oh that one would give me drink of the water of the well of Bethlehem that is at the gate!"

Above all else, water is the biblical symbol of life. One has only to consider the topography of Palestine to realize why this is so. The most beautiful and impressive figures in biblical literature have to do with springs, fountains, wells and rivers. For the greater part of the year, the land, except for them, was parched and barren. Their presence marked the difference between life and death.

Water is always a precious thing—a priceless boon not duly appreciated when enjoyed in abundance. In the July and August numbers of the *Atlantic Monthly* appeared a vivid narrative, "Crash in the Desert." It was the story of two aviators who, having crashed in the Libyan Desert, wandered for three days over the blazing sands, facing an "eternity of thirst and heat and mirage." A terrific epic it was of dogged but despairing courage, of parched throats, of desiccating bodies, of tantalizing illusions and of glazed eyes. Almost at the last gasp, the wanderers stumbled upon water—and upon restored life. In an ecstasy of gratitude, the chronicler wrote:

"As I drank, my mind was ringing with a paean of water, the element that, more than a necessity of life, is life itself. Tasteless, colorless, scentless, it eludes description; we relish it unwittingly. It thrills us with a joy far subtler than any satisfaction of the senses. With the first draft of water, feelings we have prized and lost are given back to us; by its grace the dried-up wellsprings of emotion flow again.

"Of all things hidden in the womb of earth, water is the purest; nothing in the world is so precious—and nothing so precarious. A man may die of thirst beside a mineral spring, or within arm's length of a salt lake; and he may die despite a gallon of dew when it holds certain chemicals in solution. For water, that fastidious nymph, allows no promiscuity. . . . And yet how infinitely simple is the joy pervading us when we quench our thirst!"

Not all the water available in bible lands was fit to drink. The Children of Israel found the waters of Marah to be bitter. Sometimes the wells were poisoned.

David may have had access to water capable of slaking his thirst, but it did not suffice him in his low hour. He thirsted for the pure water from the old well at Bethlehem.

Evidence is but too abundant all about us that much of what we call civilization has crashed in the desert of paganism. The world today is as arid and parched as the great Sahara. Across it grope many peoples and nations, desperately seeking the way to life and peace. Some, assured that they have found the way, will learn that it was but a mirage that beckoned. Others drink from wells poisoned by intolerant nationalism. Waters have been made bitter by greed, bigotry and hatred. In some stricken lands, rivers run with blood rather than with water. Humanity reels and staggers across the desert wastes, famished and hopeless.

What the world really longs for, sometimes consciously, often unconsciously, is water from the well at Bethlehem's gate—water that springs up, life-giving, from the depths of the eternal spirit. Bethlehem is again beleaguered today, not only in the Holy Land but in other lands in which the religion of Christ is in virtual siege. But beneath all, everywhere, run the rivers of righteousness and peace and divine love which flow from the well of Bethlehem and which have in them the healing of the nations.

This water from Bethlehem may not be taken by force. It will be recalled that in answer to David's desire, three of his mighty men broke through the encompassing Philistines, drew water from the well and returned with it safely. But David, refusing to drink water which had jeopardized brave men's lives, poured it out on the ground. Secured under such circumstances the water would have tasted bitter to him.

Tormented with thirst and fearing the loss of its treasured wells, the citizens of Bethlehem, in whatever land, have often fought their way, so to speak, to the coveted water, only to find that they had muddied its clear surface. It had ceased to be the true water of Bethlehem. They have gone to war to save their lofty ideals, to make the world righteous, and they learn that they have poisoned the very wells they cherished. Today they are sorely tempted to strive again to storm the well at the gate of the beloved city.

What we need to realize more fully is that the

wells of living water are not to be captured and defended—they are to be discovered within ourselves, through our experience of the spirit of Bethlehem, and then channeled through our lives of helpfulness to the world about us.

That world never languished for such nourishment more than it does at this Christmas season of 1938. Many are the avenues open to us as Friends for ex-

tending succor and refreshment to those who have crashed in the desert—in Spain, in China, on all our mission fields, in our respective communities, and now, especially, in Germany and Austria from which victims of cruel oppression come to us for help. In the true spirit of the Christmas time, drawing heavily upon the inner fountains, may we pour out freely of the water from the well of Bethlehem.

The Refugees Within Our Gates

What Will You and Your Meeting Do About Them?

THE American Friends Service Committee with its centers in Vienna and Berlin, and its history of child feeding in Germany, has felt the pressing need and the increased complexity of the European refugee problem. Not only our philosophy but our organization makes it possible for us to render a special service in cooperation with existing agencies, a service that applies particularly to non-Aryan Christian refugees.

As one of its first steps, the new Refugee Committee sent out a letter last week to all the meetings of the United States and Canada, asking for their support and help.

As the letter indicated, help can be given in two ways: money for the efficient management of a peculiarly complex and individual service; and money and actual offers of hospitality, training, and guarantees of support for the refugees themselves.

There are three questions that immediately come to our minds: What can the A. F. S. C. do? What can our meeting do? What can I do—all without detriment to our other obligations?

WHAT CAN THE A. F. S. C. DO?

Its most important function is based on the assumption that a well trained person in the right environment is a potential creator of economic wealth, not a parasite or a thief. The statement has been made that 12,000 refugees in England created 15,000 jobs. Although unverified, it is worth considering. It is this matching of individuals with the best possible background which is our difficult and delicate task.

Our centers in Europe, our friends there, and the other agencies can supply us with refugees who have been personally interviewed and recommended to us.

WHAT A MEETING CAN DO

You and your meeting or community must supply us with the proper environment.

1. One of the meeting's most valuable

aids to the Refugee Service can be to inform us of openings in the community which a refugee might fill, or to create such openings. It would not be fair to your town or to the refugee to send him irresponsibly to a place that held no possibilities for him (or her).

What industries are there in your town? Do they need skilled labor or are there many unemployed? Do you need a photography shop? A cabinet maker? A sign painter? A silversmith? Does your farming community need good, hard-working helpers or tenants? Does somebody need a housekeeper, a maid, a governess with several languages? Do you want a teacher with European training? Does a business need somebody that can type three or four languages?

Meetings situated in a community where there is a college, a school, or any kind of institution for technical training can offer particularly valuable services:

(1) Can a college use an additional faculty member? It is not necessary to displace an American professor; very frequently a college would be glad to have some research work done, or a new department started, if it had the funds. There are agencies which will supply funds if the initiative comes from the college. Talk with people who know about your college; talk with the college authorities and see if you can benefit the college and a well-trained and worthy refugee. Professors with an assured college position can enter our country outside the quota, that is, without waiting for the long period necessary at present to receive a place in the quota.

(2) Has your college or school any foreign students? A small number of such students adds greatly to the educational facilities of any institution in that it makes it much easier for the students to acquire a world-mindedness and to realize the oneness of humanity in spite of nationality, race or creed. Student visas also can be obtained outside the

quota, when arrangements are made with an accredited school or college. Perhaps the school will give a scholarship if board and lodging are arranged; perhaps a boarding school will assume all financial responsibilities for the whole year if arrangements are made for vacations.

(3) Technical schools offer a particularly valuable form of training to young people who must begin life in an entirely new environment and under circumstances often radically different from those to which they are accustomed. If you can help a young refugee prepare himself for practical, hard work, side by side with American youth, you will be doing a great deal to help make a good American citizen.

ADJUSTMENT AID PLAN

2. There are many families in this country who have temporary homes and work during the important adjustment period. Usually they have little cash income, for they are doing what they can in return for retraining and board. We think of a family of four where the giver of the affidavit is supplying shelter and land for producing food, but is unable to supply any ready money. The affidavit was given in the late winter, but technicalities made it impossible for the family to arrive before fall. Cooperation is needed to keep up this family's health and courage through the winter.

Aside from nourishing food, extra money might buy American clothes for the children (how painful it is to be different, sometimes, and European clothes are not made for American winter weather); Christmas presents; a much needed book; a trip that might lead to a permanent position. For the wholesome development of the children, this extra money is particularly important.

Meetings that do not feel able to take the entire responsibility of a family for even a short period can "adopt" a family with children, for whom some help has already been provided. For a foster family with more than two children, a

meeting might raise \$2.00 a week to be sent monthly to it through the A.F.S.C.

If \$2.00 a week is more than your meeting can do, \$5.00 a month for a family of one or two children can fill the same need. It would also be possible for a meeting to join with another meeting to "adopt" a family, or to do what it could for a single person.

Aside from the help that the Fund can provide, the meeting can also serve as a friendly contact for a family by means of correspondence, holiday remembrances and vacation visits. Financial aid should certainly be backed up with personal interest, in order that each refugee may make an easier adjustment to a new life, separated from his friends and relatives in Europe.

LOAN FUND PROPOSED

3. If a meeting or an individual prefers to contribute a lump sum rather than agree to send small contributions, the Committee would feel able to establish a Loan Fund that would be of assistance to many particularly capable people. We think of a woman who was most successful as a costume designer in the great cities of Europe, who is now working as a dressmaker for twelve dollars a week. If she could have one

term at some American school of design, she would undoubtedly be able to establish herself here and to pay back, with interest, the money that enabled her to give up her \$12-a-week job.

WHAT CAN THE INDIVIDUAL DO?

(1) Obviously, if you can use the services or special training of a refugee, you can help by letting us know, in as full detail as possible.

(2) Then, if you have room in your house and a desire to help someone start a new life, there are many who need to learn the American language and customs, and revive a beaten spirit.

(3) Most important of all, an individual can help refugees to leave the country of their persecution, in a way that even the A.F.S.C. cannot do. An American citizen with property and income can sign an affidavit guaranteeing to keep the refugee from being a public charge while he is an alien (five years). To most refugees, it is a point of honor not to use this guarantee; to some, with definite prospects, it is a formality. Many Friends desire to help a refugee of acknowledged worth and feel able and called upon to accept the entire responsibility. Other Friends of more limited means feel able to sign affidavits only

when they are reasonably sure that the refugee has definite plans or that other friends will stand by him.

Domestic and farm labor promises of work allowed to immigrants must be signed by individuals. These are a strong supplement to affidavits and help a refugee tremendously.

The Refugee Service's aim is to work for the best interests of the refugee and the community. This means that all plans are slow to develop because of the detail that may mean success or failure. Let us not lose our concern for these unhappy people when they cease to be front page news. They still must live somewhere, somehow. Each meeting and individual letter of inquiry will be answered separately. Meanwhile, this article may guide your thinking so that you may know how you and your meeting may best help in the spirit of love and friendship.

While people who are not already registered at an American consulate have no chance of entering this country for several years, there are many cases of people who are already registered and whose affidavits have failed to arrive or have been considered insufficient. In such cases an auxiliary affidavit may make speedy emigration possible.

Straws in the Japanese Current

By Gilbert Bowles

AFTER an absence of fifteen months, with the many Far Eastern changes, my wife and I wondered what we would find on our return to Japan on September 14. We do not claim prophetic insight as to the future, but we can say without hesitancy that our past years in Japan have brought us no more tendering and enriching experience than have the past five weeks since we landed at Yokohama, with no more official questioning than on previous returns to Japan. The friends who met us at Yokohama brought back the Japan which we knew was still here, but which had been difficult to discern through the events of the past year. One unanticipated experience was the greeting of a prominent Japanese business man of Yokohama, an old friend deeply interested in all questions of human relations, who sought out our cabin and clasped our hands with both of his and held us tightly for a long time, standing silently while the tears streamed down his cheeks. Knowing his sincerity and his usual unemotional attitude, we needed no words of interpretation.

If we had needed any additional re-

assurance that we still had a place in the life of the Japanese people, we could have discovered this in the Tokyo Friends meeting for worship held as a welcome meeting for our Philadelphia Friend, C. Walter Borton, and for us, with a fellowship luncheon in the dining room of the new auditorium of the Friends Girls School. One reason for the good attendance was that the occasion was also a farewell for Mr. and Mrs. Tamon Maeda, who were to sail October 7 for America, where Mr. Maeda is to become Director of the new Japanese Institute in New York City. We should like to express to Friends in America the earnest hope that many of them may have the privilege of knowing these very dear friends of ours, the Maedas, who will carry wherever they go their full measure of that "light and salt" which the world so much needs.

The joy and spiritual refreshment of meeting again with friends in Japan were early shadowed by news of the serious illness of our dear friend Mary P. E. Nitobe, whom we were permitted to meet for a brief period before she was taken home on the morning of Sep-

tember 23. The "Funeral Worship," using the designation accepted with appreciation by the Japanese committee, was fittingly held in the auditorium of the Girl School, whose founding fifty-two years ago owed much to the encouragement of Dr. Inazo Nitobe. Though many of that large gathering were non-Christians, there were none who did not seem to enter into the meaning of that solemn and impressive meeting for worship, in which Japanese and English life sketches of Mary Nitobe kindled memories of the public service and the private life of Dr. Inazo and Mary Nitobe. It was impressive to have C. Walter Borton's recollection of the wedding of these Friends in Arch Street Meeting, New Year's Day, 1891, with J. Rendell Harris' prophetic message to the bride and groom, who were soon to start for their life work in Japan: "Ye are our epistle, written not with ink, but with the Spirit of the living God."

One of my earlier experiences was to visit Mr. and Mrs. Mansaku Nakamura (M. N. was with Friends in the U. S. in 1917-18) in their combined home and Friends meetinghouse in Tsuchiura,

which, next to Kobe, suffered most in the late June floods. One sacrifice which they made in their many weeks' care of from thirty to fifty flood refugees in their own home was the loss on September 1st of their eldest daughter who bore a heavy share of the added work. Some of the people of Tsuchiura, who suffered from rising lake and flooding rivers, said their losses seemed light when they thought of the suffering in China from floods, from bombing and from continued warfare.

The succeeding days have been full, with contacts and opportunities reaching out into many of the fields in which we have in the past helped to plant seeds of the Kingdom: attendance at our meetings for worship, smaller than formerly, but solid, impressive, and with no official restraint on expression; the meeting of the Fellowship of Reconciliation in our Friends meetinghouse, not large, but full of interest, revealing some of the issues faced daily by Japanese Christians; participation in the opening of the autumn term of the School of Japanese Language and Culture, which now has sixty students taking from one to twenty hours a week in language study at the school, some of them missionaries from Korea; acceptance of the responsibilities of chairman of the Foreign Committee of the White Cross (anti-Tuberculosis) Society; participation in a large conference on work for the blind, one of the principal topics being the erection in the near future of the Tokyo Light House for the Blind, partly the result of the visit of Helen Keller in the spring of last year, stimulated by the need for the re-education and care of returning blind soldiers; participation in the recent Mito meeting of the Yearly Meeting Standing Committee, in which C. Walter Borton presented his Meeting and Service Committee credentials, and explained his mission of good will to Japan, and his hopes for visiting China in the near future.

Save for the sending off of soldiers at the railway stations and the sight of numerous small iron foundries working at full speed, there is little in the outward appearance of daily life to remind one of what is known to be going on in China. So far, I have not seen nor heard anything suggesting a war-spirit against the Chinese people. Chinese who choose to remain here go about their work as in the past.

Press discussions are all carried on with the assumption that with the fall of Hankow, Chang Kai Shek's Government will be reduced to provincial dimensions. Within this setting various subjects are reported and discussed: the tentative report of the sub-Committee of the Educational Inquiry Commission,

recommending the extension of the compulsory period of nation wide education from six to eight years; announcements of the opening on October 17 of the National Art Exhibition, concerning which the presiding judge of the 339 (200 Western and 139 Japanese) paintings, etchings and sculptural works writes according to the Japan *Advertiser's* report: "I am glad to note that works attempting to cater to the prevailing vogue, and treat of war themes superficially are on the decline"; complaint by the Tokyo *Nichi-Nichi* (daily) that the two leading political parties, the Seiyukwai and the Minseito "have hitherto taken no part" in the "National Spiritual Mobilization" and that the "House (of Representatives) as a whole has done little to promote the cause of the nation fighting to consolidate the foundations of the peace of the Far East," though individual members have visited the fronts in China on comfort missions; favorable comments on the plans of the new Welfare Ministry to provide free maternity service for the poor, the desire now being to keep up the present annual 1,000,000 population increase, in order to meet the opening opportunities on the Asiatic Continent.

Throughout these past five weeks, personal friendships old and new have never meant more to us. While recognizing some peculiar temptations which cling to the hour, we discern encouraging evidences of creative thought and prayer for the future. Several missionary friends say these days are the most important in their lives.

14, Mita Dai Machi, Shiba, Tokyo.
October 19, 1938.

HOW OUR WORKERS CARRY ON AT RAM ALLAH

Since all Friends as well as others are keenly interested in the situation in Palestine at this time, perhaps a few extracts from recently received letters from Jerusalem and our Mission in Ram Allah may be in order. Victoria Han-nush, the Acting Principal at the Girls School, writes October 30, of the genuinely hard times they are having in Ram Allah but nevertheless there is cheer and hope on every page. Her mother, who lives in Jerusalem, was returning home from Sunday School the end of September when she was hit by an army truck, or car, and both her shoulder and hip were broken. Hospital care was given at once and now at home she is recovering as well as can be expected. This happened just as the Girls School was opening—to add to the usual tasks and strain.

Victoria goes on to say: "I am sure you have heard all sorts of news about Palestine and hardly know what to be-

lieve. A couple of weeks before school opened telephones were removed from all Ram Allah except those at the police station and government house. The post office was moved to Jerusalem so that every day we had to go to the city for our mail. A week ago all busses and cars were forbidden to go through Ram Allah and anyone wishing to go to Jerusalem had to walk to Beireh (a mile away) and take the bus from there. And too, the busses do not run regularly which makes the trip doubly hard. Half the day is spent catching busses from both ends. One cannot plan to go to Jerusalem now for two hours—it has to be a full day's trip. Now there is a rumor that in a couple of days a strike is to be called and no busses or cars will be allowed to go anywhere. If that is true, we will have to resort to walking or riding a donkey. Won't that be fun?

"Just now we are going through hard times but in spite of it all the Schools are carrying on in splendid manner. We have 187 students at the Girls School of which 63 are boarders. The British soldiers are occupying both of the Audi hotels in Ram Allah at present. The first few nights after their arrival there was a great deal of shooting but things seem to be normal again. It is the transportation problem that worries us now but things may clear soon.

"I feel sorry for the new American teachers. They have not been able to go to Jerusalem at all but they have been very sporty and sweet about it and say they have a full year ahead of them in which to get about. Do not worry about us. It won't hurt us much to stay away from Jerusalem for a while. We have plenty of food here and I am sure we shall manage some way to have our mail brought out to us.

"Annice Carter brought beautiful flower seeds from America. I have already planted sweet peas and other things and am patiently watching them come up. So you see we do think of other things besides political affairs. We all were delighted to have Annice Carter and her group arrive and the very next day Mildred White and I watched Annice unpack. It was just as good as Christmas and perhaps a little more exciting. You should now see our lovely dormitory—the bedspreads she brought are so pretty and it makes the room look so different and attractive. Everybody loves it and the girls take pride in caring for it.

"The saddest thing that took place this last week was the death of the father of three of our children. He was shot in Jaffa and the week following died. He had but three children, one little boy and two girls, and they are all with us. I am sorry this seems such a blue letter—I hope to give you more cheerful news next time."

EMILY PARKER IN PERILS OF SEA AND BOMBS

Extremely arresting and intriguing letters have come from Emily Parker describing vividly her experiences in getting to England from Spain (and back again) for a much needed vacation from the strenuous relief work of which she has been carrying a heavy burden among the Spanish people. In the first place, she and her companion and fellow worker, Irene Callon, an English nurse, were much delayed in their efforts to get away from Spain. Since Loyalist Spain has been divided by the eastward thrust made by Franco, difficulties of transport have been greatly increased. Emily and Irene Callon decided that the shortest way was the long way round and therefore sought to fly from Alicante, a neighboring city to Murcia where they are engaged, to Oran, Africa, taking a boat from there to Marseilles. They had to make several trips to Alicante before they were able to secure air passage. Emily writes:

"We had some great times in the interim I can tell you! Alicante is bombed almost every day—sometimes as many as four raids a day. It's a terrific thing, if you're a pacifist, or hope you are, to wait two, three or four hours in an air raid shelter—with bombs crashing around, fairly shaking the ground, the loud noise of the anti-aircraft guns in your ears; or have to stop your car on the road and wait among the olive trees while the planes fly over—and see also evacuation lorries full of refugees, already twice evacuated, and tremble at the look on their faces as they watch the planes, wondering where they may ever go for safety; or wait at the air port, while the planes fly in. The sky becomes filled with the white puffs of the anti-aircraft guns—the sea rises like great geysers where the bombs, which fortunately missed the boat, go into the water."

It was at the close of their four weeks vacation in England that the European crisis occurred, focusing at Munich. "Tremendous fear has stalked Europe and England these last few days," writes Emily. "We have made supreme sacrifices and have called the result—peace!" Emily continues:

"I've never spent such a week! It seemed ironical to think that we had left Spain in order to have a respite from the strain of living in the midst of war and all it means and here we were in London where the fear psychology was far worse than I've ever felt it in Spain. Sand bags were placed in front of buildings—Hyde Park was all dug up for trenches for air raid shelters—anti-aircraft guns were placed on Westminster Bridge. Every Londoner set off in the morning with his proverbial umbrella on one arm and a gas mask slung over the other. Simply unbelievable crowds hovered around Downing Street, filling Whitehall and overflowing into Trafalgar Square, until it was almost impossible to move. I'm sure if a car had back-fired in that crowd the war would have been on! Never have I seen anything like this panic. It made me

anxious to get back to the quiet of war-torn Spain. It is hard not to believe that all of this was done in order to force the people into not only accepting but welcoming the decision that was finally made."

Emily and her friend returned to Spain early in October as the only passengers aboard a freight ship. They received every consideration from the captain and crew who, appreciative of their service in Spain fitted up a special room for their accommodation. Instead however of landing at Alicante as they had anticipated, the ship received orders at Gibraltar to dock at Barcelona. This presented them with the problem of getting back southward to Murcia. They left their baggage on their ship, the *Stanburgh*, thinking that it would sail within a few days for Alicante, their port of entry to Murcia, while they spent the intervening days at the Friends relief center in the city. Air raids continued daily, the special objective being the shipping district. The bombers made a special target of the *Stanburgh* and made a hit—on the adjacent ship, *African Explorer*. In the meantime the *Stanburgh* suddenly decided to sail north instead of south and the girls hurriedly transferred their baggage to the disabled *Explorer*, which however was able to navigate. Apparently dismayed by the continued bombing, the later took "French leave," carrying the Quaker baggage to parts unknown. However, Emily and Irene Callon were hopeful that they would find their effects if and when at long last they would be able to secure passage for Alicante.

All told, Emily presents a stirring epic of travel, more of which we hope

to give our readers in a later issue. For Emily's reaction as a pacifist to the present situation, we refer readers to the *Messenger of Peace* editorial in this issue, "The Pacifist Witness in an Age of Violence."

OUR LATEST WORD FROM TROUBLED PALESTINE

As from November first, we have been living under the Defense and Emergency Regulations. We are thus in the hands and under the mercy of the military forces. These regulations are out to crush the rebellion through a strangle hold on motor traffic. As things are, no one is allowed to drive a car, take passage in one, go into a bus, train or any motor vehicle without a military permit with the photograph of the holder. No one can obtain "gas" for his car without such authority. This is inconvenient enough, anyway such a permit is easily obtainable by "peaceful" citizens. But "aye here is the rub"! No sooner were the above regulations announced than the Arab Rebel Headquarters made a counter-order defying the military. The latter warned all Arabs against resorting to the army for these travel permits on pain of death. This means the complete cessation of traffic and a return to pre-war mode of life. Luckily, travel by donkey, mule and camel is allowed. One is also permitted to walk and carry things on his back without the permission of the military—provided it is done before 6 p.m. At that hour Ram Allah is under curfew and one ventures out at his own risk. It does not matter if one is sick and badly needs a doctor or medical aid. Curfew is curfew.

Before the regulations were enforced we took precautions and laid in food supplies. We have dry provisions which will last till Christmas. We put in a supply of flour which would see both schools through the month of November. Milk is now carried to us on the milkman's back from ancient Mizpah three miles away. Human carriers bring us eggs, vegetables, etc. As to such luxuries as mail, newspapers, movies and what not, we can get along without them. After all, if you do not get certain letters, you do not have to answer them. Again, useful as the telephone is, it is a comfort not to have to jump up from the table or from bed to answer telephone calls.

The Arab public is surely between the devil and the deep sea. The Master certainly knew what he was talking about when he said, "No man can serve two masters." The Arab population of Palestine is finding it extremely difficult to acknowledge and support two Governments—the British and the Arab.

KHALIL TOTAH.

November 5, 1938.

PEARL OF PEACE

This grain of sand is ever at earth's heart

Tearing and cutting with a bitter edge.
There is no refuge here, no simple art
To conquer war and hate; there is no pledge

Of present nor of future hope of easing
This daily goad, this pricking at earth's side,
Infinitesimal but never ceasing—
A rift forever growing nation-wide.

On Christmas Day earth breathed a
Christmas prayer

And felt the ease of ever-present pain.
Gone in a moment was the wounding
care

And in the darknes where so long had
lain

The stinging torment of a grain of
sand—

There lay a pearl of peace for every
land.

EDITH LOMBARD SQUIRES.

Richmond, Indiana.

Baltimore Yearly Meeting

A Synthetic Report

OCTOBER sunshine in golden glory cast a benediction on the 267th session of Baltimore Yearly Meeting, Homewood, held October 26 to 31.

The committee appointed to report this Yearly Meeting, being in its novitiate, thought it a good idea to present a composite picture by asking various members and visitors to give their "impressions."

The keynote for the Yearly Meeting was sounded by our Clerk, J. Hoge Ricks, in the opening session, when he said: "God has a plan for our lives and for this Yearly Meeting, and he can reveal it. May he give us strength and power to carry it into effect."

More time than usual was reserved for periods of worship; the consciousness of God's presence seemed to pervade the assembly. Because of the remarkable spirit of harmony resulting, business was conducted without hurry and yet with dispatch.

Mary Moorman White tells of the Peace session: "One of the high lights of the Yearly Meeting was the address given on the first night by William I. Hull of Swarthmore on "Our Peace Testimony for Every Crisis," in which Dr. Hull, one of the ablest historians of America, ran a thread from crisis to crisis of United States development. When difficulties had been settled by war, said Dr. Hull, the after results were disastrous; only those settled by negotiations and friendly contacts being successful and lasting. This ideal of Friends' principles and the result of their applications is much needed just now. Friends at present are most helpful in organizations but they need to brighten their shields of religious enthusiasm and to bear it boldly before them and the world."

Jane Pierce reports: "The Thursday evening meeting was addressed by Judge Thomas J. S. Waxter, formerly of the Baltimore Juvenile Court, now City Director of Public Welfare, on the subject 'Public Welfare and the Community.' He gave a forceful exposition of the subject of relief in city, state and nation, showing broad sympathy for the recipient of help as well as understanding of the problems of the heavily taxed giver. Judge J. Hoge Ricks concluded the evening by leading a spirited discussion of social problems."

The Yearly Meeting greatly appreciated the helpful presence of Merle L. Davis, whose messages were convincing; his beautifully colored pictures of Palestine and Africa made our work in those far-away lands very real. There is rea-

son for rejoicing that three of our young Friends are representing us in foreign lands: Nancy Parker at Ram Allah, Palestine, and Harry and Esther Wellons in Jamaica.

The Women's Missionary Union held its annual gathering on Friday. Sina M. Stanton told of attending the inspiring Conference in Whittier last May. Mary Neave read a letter she had received from Umiko Hirakawa of Japan. Mention was made of the splendid work in India by Esther Baird, and of the third generation native Christian physician and surgeon, Dr. Grace Jones, who has been in charge of the Friends Mission Hospital at Chhatarpur, India. These messages from home and abroad served to broaden the horizons and visions of our women.

"The opening hour of meditation at noon on Wednesday, and the devotional periods at the beginning of each day's business sessions, furnished that degree of spiritual refreshment and inspiration so necessary for the satisfactory conduct of business," writes Edward Raiford. "Friends seemed to exercise a degree of restraint in speaking to business which has not always been in evidence, and as a result the various meetings were neither too long nor too hurried. The last of the joint sessions, held at Park Avenue on Sunday evening, was a fitting climax to an inspirational week. We think of Rufus Jones as always being at his best, but one wants to coin a word, 'super-best,' to describe him as he spoke to an overflow meeting on that occasion.

Friends generally appear interested vitally in Prohibition, and it seemed to be the sense of the discussion that a return of Prohibition is inevitable. Notice was taken of the fact that Sara H. Hoge had recently retired as president of the Virginia W. C. T. U., after forty-two years of devoted service. She was present, and contributed to the discussion. Inez D. Woodard, who, with her husband, Dr. Matthew F. Woodard, now lives in Roanoke, Virginia, removed from any Friends Meeting, reported on some interesting and effective work done in that area. Nina R. Ashton, of the Deer Creek Meeting, candidate for the Legislature in Hartford County, Maryland, told of getting some good dry work done.

A visiting minister, James R. Stein, speaks with feeling: "The Yearly Meeting at Baltimore has laid hold upon me with very friendly hands. One of the things that especially impressed me was the way in which the membership of the local meetings was represented not only

by men and women, but also by young people and even children. Yearly Meeting seems to be a family concern among Friends and I feel certain that this is as it should be. Besides this impression, I shall not soon forget the contribution of persons who like Anna B. Thomas, Margaret T. Carey and Alexander Purdy gave splendid witness to the Christian Way of Life, and a sense of direction to the life of the Yearly Meeting."

"We were repeatedly reminded of the increased sense of fellowship throughout the boundaries of Quakerism arising out of the World Conference, as well as of the need of a United Christendom to meet the widely manifest, present-day hostility, to the spirit and methods of Christ. The world movements in the direction of a common testimony and united action of all churches were held up as a challenge to us to make our contributions as Friends both by a faithful maintenance of our distinctive testimonies, and by a deepening and more enriching spirit of unity among ourselves." In this way Lindley D. Clark expressed his impressions. He was Acting Clerk for the last four days of the sessions in the absence of Judge Hoge Ricks of Richmond.

Charles Ikenberry, a friend of the Friends, writes his impressions of his first yearly meeting: "As a member of one of the historic peace churches (Church of the Brethren), my interest was at once aroused in observing both differences and similarities of the two churches. I was impressed with the similar interests of Peace, Temperance, Worldwide Missions, Race Relations and Economic problems. However, the limited discussions on problems of Christian Education and training of leadership seemed striking. In the worship periods, the quiet reverence registered as evidence of true devotion and sincerity."

Said Inez D. Woodard: "The reading of the Epistles revealed widespread and varied interests. Many of them expressed appreciation of the influence of the World Conference of Friends held in 1937. This helped to give a much needed sense of solidarity among Friends."

Among the most enjoyable features of the Yearly Meeting were the "Travel Talks" given by Jesse and Vesta Stanfield.

No finer thought was expressed during the Yearly Meeting than the prayer quoted by Alexander Purdy in his sermon on First Day morning: "Give us courage to change what can be changed, serenity to endure what cannot be changed, and the insight to discern the one from the other."

We do not earn eternal life by doing something, but by being something.

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The Pacifist Witness in an Age of Violence

IN OUR last issue, prepared early in October, we made a tentative appraisal of the Munich Pact—an appraisal that was far from cheerful. In the intervening weeks the discussion has raged. No one is happy at the international outlook, though all were relieved that war was averted—for the time being at least. Some continue to laud Chamberlain for having done the best he could in a bad situation and are grateful to him for having kept the peace of the world. On the other hand there is undoubtedly an increasing feeling that Chamberlain betrayed not only democracy in Europe but that he betrayed his own people into a panic of fear in order to put over a settlement that he had envisaged months before. It is an ugly charge but unfortunately one that has too much to support it to enable one to brush it aside easily.

However all that may be, of one thing few can be in doubt: instead of easing the tension and curbing armaments, the Munich "Peace" has immeasurably increased the tension and sensationally stimulated rearmament. Britain's own appraisal of Munich speaks louder in the frenzied speeding up of its re-armament program than in any vote of confidence which Parliament may give its Prime Minister. In this country we are all but appalled at the stupendous armaments program now being prepared for presentation to the next Congress. Whichever way we look, we see the nations of the world giving themselves madly to the way of force and violence, pointing toward a sinister and forbidding future.

This "worship of national strength is perhaps the supreme blasphemy of the age," said Horace G. Alexander in London the other day on the eve of the special session of London Yearly Meeting to consider the attitude of Friends to the present problems of peace and war. Report of the findings of that session have not reached us at this writing, as we raise the question as to what should be the pacifist witness in an age of violence. What may we do to "testify" against this "supreme blasphemy of our age"?

In the first place, we may as well admit perhaps that there is apparently little that pacifists can do toward stemming the present tidal wave of armaments. We should make proper protest against them, to be sure, as fundamentally wrong both in policy and principle, but that is not our major witness.

Neither does our major witness have to do with urging the importance of calling an economic conference of the nations for the purpose of effecting an adjustment of thorny problems by concession and conciliation. This is very much to be desired and we should join with others in an effort to bring this about. Without some such action there is little prospect of the much discussed "appeasement."

Our chief witness must be of a personal and sacrificial nature. In some way, whether by individual service personally rendered, or by a more than generous sharing of

our substance, we must demonstrate a commitment to the way of good will which is contagious and convincing. We can best explain what we mean in the words of one who has within the past year had an experience—rather, a series of experiences—out of which have come some quite definite convictions. We refer to Emily Parker, who has been engaged in non-partisan relief work in Spain under the auspices of the American Friends Service Committee and representing the United Christian Youth Movement.

In a letter recently received from her, written on her way back to Spain after a much needed vacation in England, she says:

"War (or any such crisis) is a terrible destroyer of unimplemented ideals. Therefore we have to work out more than a theory about war and peace. I am still convinced that counter-violence is not the answer, *but* it does not necessarily follow that if you do not positively and actively support a policy of violence (which you believe to be wrong) you are therefore doing the *right* thing. I think Del Vayos' speech before the League Assembly points that out: that 'it is not so much the actual aggressor but his silent accomplice who is responsible for the present situation.' The *fear of war* rather than the *desire for peace* dictates our actions and terms. We make very different sacrifices from fear of war than we would out of a desire for active good will."

How searchingly Emily Parker thus "speaks to the condition" of most of us who give lip service to the cause of peace! Continuing, she writes yet more penetratingly and personally:

"Until pacifists are prepared to share the loss with the oppressed, there is not much right on their part to ask others not to fight for ideals which are very dear. This, frankly, is why I'm returning to Spain indefinitely. Democracy is very dear to the Spaniards—Spain as well. I believe in democracy. I do not feel that I can say to my Spanish friends—you must not fight for Spain, nor for Democracy (even though I *know* that by fighting they will lose the real Spain and destroy democracy), but to say that *away from Spain* is parlour pacifism with which—pray God, I'm forever finished! But I can go to them and say—I cannot help you to resist these evils, *but* in a very small way I can help to feed your children. I can help in a very small way to carry on your education. I can offer my friendship and the courage that comes from simply standing by, for whatever it may be worth *and* I can take, with you, what comes of good or ill. To such responsibility there is no time limit."

Not many of us can participate on the field in such work as Emily Parker is doing, but we may all express the same spirit through her and others who represent us by generously supporting the service in which they are engaged. Similar witness of a sacrificial character may be given in various ways, as through our efforts to locate refugee families in our own communities and help them to find themselves in a new home land. Indeed we need not go abroad to find plenty of opportunity for exemplifying in practice the fellowship of good will which we declare—and such op-

portunity is by no means limited to refugees and emergency relief work, important as that is. We need to test our profession and "implement" our ideals by applying them to the many tensions and difficult relationships that are to be found all about us. If we cannot meet such tests at home successfully and creatively, we have no witness worth the making abroad.

All this may seem to be a small way and a slow way in which to bring peace to the world. True enough, but it is the only sure way. Certainly it is the one way open to the pacifist. Let us not underestimate its difficulty, on the one hand, or its great possibilities on the other hand. Few have ever measured the ultimate power of a "right spirit." May it be renewed among us in this age of violence.

Dig Out the Stumps!

BY WAYNE DAHONEY

ONE of the first lessons that we are taught and one of the last that we ever really learn is that everything in this world has its price. In saying this I do not have in mind the buying and selling of material things upon the market place for money. Rather do I have in mind the fact that if we want to do anything remarkable or outstanding, or desire to become distinguished for any achievement, character, or trait, we must be willing to pay the price for this gain in terms of physical, spiritual and moral sacrifice. And this principle is true for any desired goal or aim for which we may strive; not only for you and me as individuals, personally, but also for you and me, collectively, as a group, an organization, a government, and a nation. It is with this thought in mind that I speak to you this evening concerning "the price of peace."

From the lands of the Dakotas there comes to us a most interesting Indian legend. According to that tale there were two tribes which were constantly at war. There came a time when it seemed as if the very civilization they had established was to be destroyed. At last a great council was called of the leaders and wise men of both tribes. It so happened that between the lands occupied by the two warring nations there was a valley in which there grew a hickory grove from which the warriors of both nations made their bows and arrows. At the council it was decided that this grove should be cut down. This was done. That night a great feast and dance was held in celebration of the proclaiming of peace in the land of the Dakotas. Painted bronze figures danced about the fires made by the burning trees, weaving their way in and out among the hickory stumps, for, though they had cut down the trees, the stumps remained.

Years passed and the stumps sprouted. The sprouts grew into saplings, and the saplings into trees. A new generation of braves had grown up who knew nothing of the horror, pain, and anguish that accompanies the monster, war. They knew only of the glamour and romance

Oration winning second prize, given by Mary B. and Helen H. Seabury, in the National Oratorical Contest, 1938, of the Intercollegiate Peace Association, directed by Howard C. Morgan, Executive Secretary. Wayne Dahoney is of Vanderbilt University, Nashville, Tennessee.

of following the war trail. New bows and new arrows were fashioned from the hickory trees, and once again there was war in the land of the Dakotas.

Only a few years ago we were told that the armed conflict, which racked the civilized world, was the last war ever to be experienced by man. War was too costly! Its results too disastrous! And so we proceeded to cut our hickory grove. The League of Nations, the World Court, the Locarno Pact, the Pact of Paris, all were symbols of this new era of peace. But, though we had cut our hickory grove, we left the stumps, and now, twenty years later, these stumps have sprouted and grown into trees. Today, it would seem that an irresistible force is impelling the countries of Europe and Asia nearer and nearer to another war that would make the last one look like a skirmish. With the croaking of Hitler's strong arm of Fascism about the neck of Austria and the recent plebiscite in that country, all the world is holding its breath and wondering where the mailed fist of Germany will strike next. With Japan defying the long ex-

isting international laws of warfare and literally razing China to the ground, all the Orient seems helpless before the conquering flag of the Rising Sun. Spain, with its cruel civil war and the bids of its warring factions for outside aid, is a constant threat to the peace of the world. Italy, with a tired and victorious army, defies the world, and openly, along with Germany, sends aid to the Spanish rebels. France, in constant fear of her historic enemy, Germany, rushes madly to build up her armaments. England, while she seeks to reconcile the differences of her neighbors and keep peace in Europe, realizes her precarious position and rushes the completion of an adequate navy to protect her many outlying possessions. And the United States, watching the European storm as it brews, plunges headlong into the largest rearmament program in the history of this country.

And while our government takes steady and definite steps to prepare for war, every sane American citizen is earnestly hopeful and desirous of peace. But we must realize that in addition to being desirous of peace, we must take certain and definite steps to prepare for peace, and we must be willing to pay the price of peace. And I venture to say that the price of peace, today, is the same that it was in 1917 when we were not willing to pay that price. In order to maintain peace and be free from European and Asiatic war, we must be non-participants in their conflicts, lending neither physical, moral, nor economic support to any side, regardless of what we may lose in economic opportunities. The World War definitely demonstrated to us that we could not participate in other nations' wars commercially without becoming involved in the actual fighting. The pertinent question facing America, today, is, "Are we willing to pay this price of peace, now, in 1938? Are we willing to dig out these stumps which form such a monstrous threat to our national peace and happiness?"

Today, America is virtually serving as an arsenal for the whole world. Our munition manufacturers are selling

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guns, airplanes, and bullets to Germany, Italy, France, and all nations not actually engaged in a declared war. During the last six months of 1937, these sales doubled all previous records. America seems to forget that it was just such commercial ties as these that linked us with the last European war, and eventually ensnared us. America seems to have forgotten the sinking of the passenger ship, the Lusitania, by a German submarine. Inflamed by vociferations of the many gusty propagandists, this incident assumed an enormous size in the eyes of the American public. The sinking of this "innocent" passenger ship and the "slaughtering" of its innocent passengers did appear to be a grave and bloody crime upon the part of Germany. But under this heavy blanket of propaganda lay the inescapable fact that the Lusitania was not a passenger ship, but a munitions ship, carrying munitions to a warring nation, not for the purpose of helping that nation to win the war, but to steady the flow of English gold into American coffers. Recent investigations have revealed that this ship carried four thousand and twenty cases of smuggled ammunition. For every case of smuggled ammunition that

the Lusitania carried, America paid the lives of thirty of its soldier boys. But did America learn her lesson?

Not three months ago, diplomatic wires sizzled and public opinion steamed almost to the bursting point when the American ship, the Panay, was sunk in Chinese waters by Japanese air raiders. Here again America ignored the price of peace, putting the dollar mark above the human soul, and completely forgetting the Lusitania. The fact is significant that the Panay, when attacked, was convoying three Standard Oil Tankers, loaded with oil, an absolute necessity of war, consigned to the Chinese government.

If we really mean our sentiments for peace and really oppose war and all that it means in death, starvation and suffering, then how can we reconcile our good neighbor intentions with this picture of Uncle Sam passing out the weapons and necessities of war to all with the price to buy them? America must realize that as long as we worship the almighty dollar and forget the value of human life, as long as we permit armaments and war materials to form the backbone of our foreign trade, as long as we actually encourage wars

by striving to utilize their economic and commercial opportunities to the fullest extent, so long will the cause of peace be futile. We can hold our peace conferences, we can educate our youth for peace, we can cut our hickory grove, but until we dig out the stumps and remove this fundamental cause of war, America must hold her breath when war clouds gather upon the European horizon. The price of peace is measured in terms of dollars and cents, in monetary and commercial losses. But the price of war is measured in terms of human losses—lost lives, lost bodies, lost minds, lost husbands, lost fathers. Today, America balances the almighty dollar against the sacred human life. Today, we have this choice between profits or peace.

"Peace!" is the soft clear call that comes from those who gave their lives in the last great war when we chose profits. "Peace!" is the plea of the gold star mother who paid the greatest sacrifice of all, for is not six feet of earth and a white cross rather poor compensation for a mother's years of training, hopes, and prayers? "Peace!" is the cry of the millions of youths who will be sacrificed in the event of another great war.

"Unser Kampf"

By M. H. WATSON, Dean Nebraska Central College

WITHIN the past few weeks we have witnessed the abject yielding of the great democracies to the heartless ultimatum of Hitler at Munich and we have seen Japan become mistress of the Orient, by the fall of Hankow and Canton. These developments leave us a little breathless and bewildered as we try to adjust ourselves to the new situation. Dictatorships which respect nothing but brute force dominate the European Continent and the Far East. We are being told that America's only safety lies in greatly increased armaments and few have the temerity to protest. The general feeling is that unless the world is prepared to make still further and greater concessions to Hitler there will be another and greater world war.

This paper is meant to be at least a partial answer to the extreme militarists by one who loves democracy and peace and who fears that to put the emphasis on a military program will destroy both.

It seems certain that we shall have more battleships and airplanes. It is just as certain, however, that armaments will not be enough to save democracy. Democracy as a social system is on trial

for its life. If democratic government and the *laissez faire* system of business cannot measure up to a fair showing of efficiency under modern conditions they are doomed. People demand justice, security, decent homes and food, employment. If democracy fails in these things, armaments will not save us. Armaments will increase our unproductive economic obligations and divert our attention from our more pressing problems. They may help to undo us.

Hitler is the product of an unwholesome situation in Germany partly domestic and partly international. Liberalism failed to make good in that situation and the German people accepted Hitler. Shall we look at the American version of these same unwholesome conditions which are challenging the friends of democracy to come forth in non-military conflict?

The first of these conditions is the inefficiency of our system in the field of material welfare. In the boom year, 1929, before the depression came, our economic system was only functioning at about four-fifths of its capacity. We had plant and man power to produce almost twenty per cent more useful

products than we were then producing. If our purchasing power had been fairly distributed, we would have had a market for those products. After 1929 our unused plant and man power increased so that we were producing in 1932 but sixty per cent of what we were producing in 1929. That would be a little less than fifty per cent of capacity production. Since 1932 we have painfully struggled upward but we have not reached the 1929 level.

A second danger is our debts, personal, municipal and national. Our national debt which is still increasing requires at least a billion dollars a year to meet the interest charges.

Rental costs in cities, which are largely unearned increment, levy a tribute upon business which, coupled with heavy taxes slows down the wheels of industry.

Our press is uncensored by government but the clear flow of information and ideas is often muddled by the influence of advertisers, subscribers and politicians. In so far as this charge is true, the press is discredited and voters are confused.

Our Federal Constitution which should

always protect our liberties has sometimes been a stumbling block to liberty and welfare because of unprogressive judges. Not only must a correct social remedy be found but one must be found that cannot be killed by its enemies in the courts.

This is by no means a complete diagnosis of our social ills but it suggests the sort of things to which Americans should turn their attention. Those who speak for Fascism and Communism think they have solutions for such problems. Unless we can solve these problems and make adjustments as free people, the solutions of Fascism or Communism will be forced upon us.

These systems are repulsive to us. As we think especially of the Germans we remember the constant propaganda which begins with little children. We think of the garbled form of Christianity that they are asked to accept; of the unwarranted racial intolerance that they show to non-Aryans; of their universities once great, now broken; of the

helplessness of the people when Hitler desires war. We wonder that intelligent people endure such a system.

When once a dictator is accepted, democratic forces have little opportunity to assert themselves. Protest or criticism is likely to mean death. Finally revolution may oust the dictator and then the liberated people may begin again to build the machinery of constitutional government. No matter what direction events may take in Germany, one feels sorry for the German people.

If the great democracies could set their own houses in order, if the diplomacy of the world could become generous and just so that Hitler could not transform an act of his own aggression into a righteous crusade, the people of Germany would not long endure their present bondage. Hitler would meet the fate of Robespierre or Napoleon which he richly deserves. It seems that there is indicated here the wisest and surest method of saving democracy.

Our real fight is to save democracy

from her faults, in which case Hitler and his kind will more nearly take care of themselves. The fight must be waged on several fronts. Business men are needed. Judges are needed. Legislators and administrators are needed. Economists and clergymen are needed. Clear-headed and interested voters are needed. Labor, which has an understanding of the management of business and sympathy for the managers of business, is needed. If the people of free America can show an intelligent enthusiasm comparable to the propaganda fed enthusiasm of the German masses, we can win our fight to readjust and preserve democracy.

If on the other hand we are content with re-arming ourselves and denouncing the Germans, Japanese, Italians, Russians and Mexicans, the result may be that we shall throw away everything dear to us, to preserve what will have become an American capitalistic dictatorship.

Central City, Nebraska.

An American Policy—After Munich

BY MILDRED SCOTT OLMSTED

ALTHOUGH it makes life pleasantly simple to be able to see only one side of a question, I am unable to accept completely either side of the apparent dilemma now offered—"No war" or "No justice." A few years ago we were using almost interchangeably the slogans, "No more war" and "Law—not war." Therefore it is most distressing to find them now placed in opposition to one another and a choice of one or the other demanded. We want both, we need both. Neither one alone can satisfy one's conscience.

Both private citizens and the State Department should re-examine the foreign policy of the United States in the light of recent developments and consider very carefully not only absolute values, but comparative values and one's own actions based upon them if we are to achieve both peace and justice.

The situation in which the world finds itself since the conference at Munich on September 29 is horrible. The cruel, government-inspired persecution, which is spreading, is not only inconceivable so far as the victims are concerned, but it is degrading to humanity everywhere to let it continue. The apparent success of methods of force and violence is creating widespread fear that is itself degrading. Bad as the situation is, however, there are certain facts which have emerged that are encouraging and

An address given October 13, 1938, to the Philadelphia Peace Council. Mrs. Olmsted is Executive Secretary of the Women's International League for Peace and Freedom.

should be noted as the foundation for a constructive policy for the United States:

1. People do not want war—under any government. To that extent the peace movement during the last twenty years has been successful. The relief and rejoicing after the Munich conference were not over any particular settlement but over the fact that war had been avoided in reaching the settlement.

2. Isolation is impossible. Even the United States was concerned in the pre-Munich crisis, and had some share in ending it.

3. The Munich settlement was reached on an international basis. To be sure, it was a bad international basis, but it demonstrated that even the dictator, Hitler, with all his armaments and his strategic juxtaposition to Czechoslovakia could not act unilaterally.

4. There are no good nations, and none that are all bad. It is all relative. All nations act selfishly and break agreements when it suits them.

5. International law is a matter of gradual growth and development. It

depends on public opinion. It must not lag too far behind enlightened public opinion, but it cannot be effective if it gets too far ahead. The League of Nations represented lofty ideals but the tests showed that they were too far ahead of the opinion of its member nations for them to stand by their agreements in a crisis, and so the League of Nations machinery failed to function when most needed.

6. There was, nevertheless, a worldwide and irresistible pressure for settlement of the crisis by means other than war. So this pressure for peaceful settlement cut, as it were, a new and worse channel. It created extra-legal and irresponsible international machinery at Munich which has set back standards of national and international behavior, and illustrated the successful one of threats of violence. We shall be paying for that for a long time.

7. But whatever is thought of the Munich settlement, the issues, were settled around a table *before* a war, instead of *after* a war. Peace was maintained; and although an unjust peace without war is better than war, an unjust peace is still unjust and unsatisfactory and therefore probably impermanent.

8. The world needs international machinery that will work, and the United States needs to take its share in de-

veloping that international machinery.

Where does this leave us? We are living in a world in which there is no isolation, nor is there adequate use of the machinery of international organization. There is no real morality among nations or respect for international obligations. It is clear that we cannot count on altruism to lead us out of this unsatisfactory situation. But enlightened self-interest, although less appealing to the inexperienced, is a fairly reliable motive.

Enlightened self-interest can make all nations desire peace, because any war injures all nations, more or less. In the past, nations have not gone about preventing war by right means. After the war, attempts were made to repress Germany by violence. The proposal for a peaceful *anschluss* between Germany and Austria was rejected. The long succession of attempts by Stresemann and other German leaders to secure economic equality failed. Hitler's efforts at world disarmament were not responded to. Violence has begotten violence. The peace movement which repeatedly predicted a disastrous result from such a policy can say: "I told you so." Instead of which, *we* are accused of having failed. But it is more important to find a way out.

The United States cannot escape its share of blame for the present situation, all the more because we set the example of a great nation refusing to agree to anything in advance and claiming the right to complete freedom of action to decide each issue as it arose according to our own particular interests

at the time. Our refusal to join either the League of Nations or the World Court has brought us as well as other nations face to face with an unpleasant and unprofitable world situation, and has weakened the first effort to set up adequate world peace machinery. To redeem the world situation, our policy now should include several points:

1. This country should cease harboring the illusion that it can be isolated.

2. It should turn its attention to rebuilding the machinery of peace. It should join the World Court, as evidence of its belief in the orderly settlement of disputes.

3. It should begin implementing the Pact of Paris. It should define aggression; and define also its action toward an aggressor, whether that action be unilateral or in cooperation with other nations.

4. The United States should define its policy in reference to foreign wars along the following lines:

- (1) No participation in foreign wars—the war referendum as an extension of democracy at home

- (2) Our defense policy limited to defending our shores

- (3) A peace-time prohibition on the export of munitions

- (4) A mandatory war-time embargo on secondary munitions, providing for distinction between aggressor and victim.

5. The general level of international morality must be raised. Therefore, there must be periodic universal meetings of nations.

6. It should establish more adequate control of the United States munitions industry.

7. It should provide better protection for the rights of political and racial minorities at home, and scrupulously maintain our Constitutional Bill of Rights.

8. It should maintain the right of native populations to belong to no one, to be free from exploitation, and to sell their raw materials to all nations on equal terms.

9. It should continue work on the reciprocal trade treaties and should strive to achieve world economic cooperation.

10. It should call a fourth Hague Conference to continue those early efforts at developing universal peace machinery. The permanent results of such a conference would presumably be merged with the League of Nations, but the Hague Conference might offer a fresh approach, making it easier for the United States, Germany, Italy, Japan, and other nations now outside the League of Nations, to take part.

11. Under such a universal gathering of nations, the United States should take its full responsibility in working for disarmament which is a logical consequence of the universal opposition to aggression.

A program of this sort would enable the United States to provide for its own welfare by sharing in the immediately necessary work of reconstructing the world community organized for peace.

Those Already in Our Midst

BY LEONARD S. KENWORTHY

THE report that a group of leading Jews recently approached President Roosevelt with the request that he not appoint Felix Frankfurter to the Supreme Court because of the prominence it would give their race, focuses attention on efforts to curtail the rising tide of anti-Semitism in this country. Those who made the request, if the report is true, were no doubt prompted by the highest motives. They undoubtedly realized Frankfurter's prominence in the legal profession and the high esteem in which he is held by both conservative and liberal lawyers, as revealed in a recent Gallup poll. They were not thinking of him as an individual admirably qualified for the position, but as individual representative of a criticized race. They were willing to sacrifice the prestige that would accompany his appointment in order to divert attention from them-

selves and thereby help abate anti-Semitism in the United States.

That such racial and religious intolerance exists, cannot be denied. Some months ago *Life* magazine carried a picture of a store window on the west coast smeared with signs calling for a boycott because of Jewish ownership. At football games in the Philadelphia area this Fall, anti-Jewish leaflets have been distributed. A typical "flyer" reads in part: "Jews might have lived in America in peace and prosperity. The growing anti-Semitism is their own fault. If Jews do not want a worse pogrom here than Germany ever dreamed of, let them stop persecuting Christians. Above all, let them stop agitating for the overthrow of our form of government. . . Who has the job you ought to have? A Jew. If you have a job, who is going to get it away from you? A Jew. . . Jews are

trying to get us into war, so that they can take over the country. Get rid of the Jews and most of our troubles will be over."

Stickers have also been distributed in this territory. One of them shows a Jewess as the Statue of Liberty with a sickle and hammer in the arm which usually holds the torch of liberty. In the other is a Jewish business man in caricature. On the sticker are the words: "Wake up Americans! Do you want this? Boycott the Jew! Clean up America! Break the red plague!"

Efforts to ease the plight of refugees from totalitarian states have likewise met with widespread resentment among large sections of the American public. Though originally founded as refugees for those who wished to escape from social, economic or religious persecution, most of the colonies immediately denied others

the same freedom that they themselves sought. That tradition of partial tolerance unfortunately lingers with us.

In times like these a part of our responsibility as Christians and as Friends is to speak openly and often about our convictions in regard to tolerance and understanding of this and other minority groups in the United States.

Most of us recognize certain objectionable traits in Jews, yet we are less likely to recognize their more admirable traits. Faith G. Winthrop, "a Gentile American of Puritan stock," summarized some of these better characteristics in *The Forum* for May of this year (reprinted in *Reader's Digest* in June). Of them she wrote: "The first characteristic which specially distinguishes the Jew is this: he, alone among races, worships intelligence. . . My second generalization about Jews as a race is: Jews vary from the norm more widely than do individuals of other races. The Jew is, for good or for bad, extreme." After speaking about the obnoxious Jew, she says: "Jews themselves know the other Jewish types. Most Gentiles do not." In the third place she maintains this: "Among the Jews I have found more genuine loyalty, more understanding, more compassion and more generosity than my Jew-hating friends would ever believe could exist." Discussing the handicaps under which he works, she asserts: "The Jew must often be twice as good as the Gentile to get half as good an opportunity." In conclusion she summarizes her debt to the race by saying: "I have learned a great deal from my Jewish friends—generosity, loyalty, intellectual honesty and inspiration. I have learned gratitude, affection, forbearance. I have learned courage in the face of uncertainty, difficulty and danger. I have learned to appreciate a family spirit which is beautiful and enduring." High testimony this, from one who has been actively associated with them for several years.

In answer to the charge that the Jews run everything in the United States, *Fortune* magazine published a few months ago one of its exhaustive reports, this one on "Jews in America." The editors examined in detail alleged Jewish control of American industry, the organs of public opinion and the professions. The part Jews play was freely admitted, but the facts assembled denied the charge that they anywhere near control these important vocations. George Sokolsky, writing in *The American Magazine* for January, 1935, (reprinted in *Reader's Digest* for September, 1936) under the title, "We Jews," refutes similar charges.

The contribution of this oppressed race through such outstanding leaders as Albert Einstein, Sigmund Freud, Henri Bergson, Louis Brandeis and Ludwig Lewisohn, are only equalled by the additions to world culture by lesser lights—

in the professions and arts, particularly.

The coming months will undoubtedly witness a more widespread and more blatant attack on the Jewish race in this country than we have yet seen. Such a situation calls for a broad understanding on the part of all fair-minded citizens and a verbal defense of their rights as an important minority in the United States.

Friends Central School, Philadelphia.

FINDS ENGLISH OPINION IS PUZZLED

Richard R. Wood sent us this letter from London shortly before the special session of London Yearly Meeting which he went over to attend. He is an editor of the Philadelphia "Friend", and is Executive Secretary of the Peace Committee of the Philadelphia Yearly Meetings.

After Munich, what? English opinion is puzzled. Only a very few people feel at all comfortable. With few exceptions, there is agreement that, under the circumstances, the British and French governments did the right thing in backing down at Munich. Among those who believe that world organization for peace is ultimately necessary, there is regret that the circumstances had been permitted to become what they were at the time of the Munich conversations. Among extreme pacifists there is uneasiness at the imminence of conscription. Everyone is alarmed at the continued increase of armaments. There is an almost universal feeling that the Munich conversations, while they avoided war at the time, did nothing to prevent the recurrence of a similar crisis sooner or later, and probably sooner than later.

Today I attended the debate of the King's speech in the House of Commons. The discussion centered on rearmament, and on the means of speeding it up. People are asking the government what has been done with the money that had already been spent. The rearmament program has been going full blast for two years, and the government's official position is that the country is unprepared. The opposition, instead of criticizing the government's reliance on military force, is mostly criticizing the government's failure to produce the military force on which to rely.

There is a very strong drive for conscription. Today's papers reported a letter signed by twenty members of Parliament, including Lady Astor, all Conservatives, advocating conscription. The other day the Bishop of London and several other prominent men, churchmen and laymen, wrote a letter to the *Times* pointing out that the British people are in the position of the crew of a battleship, and must be always ready to go

into action on a moment's notice. On the other hand, the Prime Minister has stated that he will not propose conscription. This promise would cease to be binding in case of a re-organized Cabinet or of a general election. There is strong opposition to conscription, however, even within the Conservative Party. For instance, a young Conservative M. P. from Stafford, in his maiden speech in the House of Commons this afternoon, said that he would be shocked by any proposal to adopt conscription. On the other hand, as I have already suggested, the extreme pacifists regard proposals for conscription as almost inevitable, and are uncertain in their own minds only of the form the proposals will take.

The extreme pacifists are now attacking the idea of collective security and are engaged in an almost pathetic attempt to advocate a policy of isolation, even in the shadow of Europe's air fleets. Some of the advocates of collective security are apparently permitting their zeal to lead them into expressions which sound like support of a military alliance against Germany and other dictatorships. In the middle is the great group, who believe in the world community and who believe that its necessity has been demonstrated, and not destroyed, by the recent crisis. Many of these moderate people, including many influential members of the Society of Friends, approve collective security defined as provision of means for peaceful settlement of disputes, provision of means for peaceful change, and provision of peaceful means for restraining a nation that resorts to its own armed force instead of to the available means of peaceful settlement and peaceful change.

As to the steps to be taken now to realize this goal of a world community organized by peaceful collective security, there is deep faith in new attempts at disarmament and economic adjustment. The National Peace Council and many other organizations are launching a great petition campaign, calling on the government to seek cooperation of the United States in making a new effort to convene such a conference. The government tries to discourage such efforts, just as does official caution in the United States. But that idea is certainly in the air.

This afternoon, on my way to the House of Commons, I saw a group of nearly a hundred people, quietly standing in the cenotaph in Whitehall to the dead of the World War. They were standing quietly, with bowed heads. They typified the people of England who do not see the way to peace, but who, ardently or wistfully, long for peace.

RICHARD R. WOOD.

November 10, 1938

Monuments to Good Will

Peace Symbols and Their Significance

SINCE all human intercourse must be through symbols, is it not strange we have not erected monuments to peace as we have to war? War symbols are scattered throughout all so-called civilized countries but peace monuments are rare. Recently, however, the celebration of peace through the erection of peace monuments is a salutary prediction of a brighter future in international good will.

Although peace has received lip service for many centuries in many places, perhaps the earliest peace monument is the "Peace Plow" made of swords given by soldiers of the Mexican and Civil Wars. This consummation of the prophecy of Isaiah made 2700 years ago, was a product of the celebration of the tenth anniversary of the Universal Peace Union, meeting in Philadelphia, during the Centennial Exposition. It was suggested that since 1876 was the one-hundredth anniversary of the independence of the United States and the fourth of the settlement of the vexed "Alabama Claims" by the Tribunal of Arbitration, in honor of these three anniversaries soldiers be invited to contribute their swords for conversion into useful instruments. As a result the "Peace Plow" and a pruning hook were produced. After the close of the Exposition, they were nickel-plated and sent to the Paris Exposition in 1878, and from there to Geneva, where they may now be seen.

The next peace symbol was the far-famed Statue of Liberty, a gift of the people of France to the people of the United States of America, a symbol of peace between France and this country.

Those who are old enough to remember the World's Columbian Exposition held in Chicago in 1893, will recall the beautiful Japanese Temple on the Wooded Island. Gift of the Emperor Meiji of Japan, wishing to show his admiration of the United States, it is a reproduction of the most celebrated temple in Japan, Ho-O-den, or house like the phoenix bird.

When the peace societies in the United States had secured space for a Peace Exhibit in the "White City" in 1893, a circular of appeal was distributed throughout the world. In response many contributions were received. The vice-president of the Universal Peace Union suggested that a huge "Liberty and Peace Bell" be made from relics and mementos from prominent men and women, fused

together with cannon from North and South. He hoped it might travel from place to place "ringing out peace and good will." This was done.

The next monument dedicated to international peace was "The Christ of the Andes, erected on the boundary of Chile and Argentina in the Andes Mountains in 1904 to commemorate the peaceful settlement of a boundary dispute which had been an affliction for fifty-five years, from 1847 to 1902. At the impressive dedication, one of the speakers made the pledge later inscribed on the monument: "Sooner shall these mountains crumble into dust than Chilean and Argentineans shall break this peace, which, at the feet of Christ, the Redeemer, they have sworn to maintain."

Sweden and Norway were the next to express in visible symbol their appreciation of international peace. They erected on their common boundary a granite shaft bearing at the top two symbolic figures with joined hands, a sign of the compact of peace between these kindred peoples. The monument was dedicated August 16, 1914, in commemoration of one hundred years of peace. The bishop who gave the dedicatory address said: "This picture stands

luminous against the black night of a background created by the war now raging."

The distinction which the Scandinavian Peninsula merits for the celebration of one hundred years of peace by two countries with a common boundary, must be shared with the United States and Canada. There are nineteen international peace memorials established on this boundary. The first to be erected was the Peace Portal at Blaine, Washington, a huge structure of steel and concrete, a welcoming gateway, which bears on the plinth on the United States side the inscription, "Children of a Common Mother"; on the Canadian side, "Brethren Dwelling Together in Unity." Various groups of the Kiwanis International have assumed the responsibility of putting up at important crossings of our northern national boundary replicas, now fourteen in all, of their "Boundary Peace Tablet" bearing the inscription: "This unfortified boundary line between the Dominion of Canada and the United States of America should quicken the remembrance of more than a century-old friendship between these countries. A lesson of Peace to all nations."

The International Peace Garden, atop the Turtle Mountains, is a hilly, wooded oasis in a vast prairie sea, about equally divided by the international boundary between Manitoba and North Dakota. The hills are interspersed with hundreds of lakes. The inscription on a cairn in the garden reads: "We two nations pledge ourselves that so long as men shall live we will not take up arms against each other." This garden was the idea of the Association of Gardeners from United States and Canada in annual session, 1929.

An imposing structure is the Flemish Peace Shrine, standing near Dixmude, in Belgium, and is dedicated to peace and international reconciliation. It is today the center of enormous pilgrimages of Flemings each year, who generally recite an anti-war pledge.

First visible expression of international good will on our southern boundary was the Pan-American Friendship Symbol, an eleven-foot marker, which was erected by the Pan-American Round Table of Texas, on the bridge over the Rio Grande connecting Laredo, Texas, with Nuevo Laredo, Mexico. Atop the marker is a torch to "light the way to mutual understanding be-



Peace Portal at Blaine, Washington

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tween the Americas." Another important peace plaque was erected in 1936 by the American residents of Mexico and presented to the Mexican government at the opening of the Mexico-Laredo highway.

Limits of space will not permit a description of the "Fountain of Time" monument, on the midway in Chicago; the International Postal Union Monument at Berne; the beautiful Friendship Arch near Chefoo, China; the Fraternity Tree, Cuba; the "Eternal Light" Monument at Gettysburg; the marker on the site of the famous William Penn elm; the Peace Garden at La Plata, Argentina; and others even now in process of erection. Many intensely interesting details in regard to the above will be found in the pamphlet, "Peace Symbols," by Zonia Baber, Professor Emeritus of the University of Chicago, 5656 Dorchester Avenue, Chicago, who has painstakingly collected this information and has purchased beautiful photographs of the peace monuments to form a Loan Collection for use in peace education. See display notice above for details.

HOW TO STOP "CIVILIZED" TRIBAL WARS

The Friends Peace Committee of London recently issued a pamphlet ("Peace-Making in Africa," by Kathleen E. Innis) showing how peace was re-established in an African tribal war. The incident has importance for the entire world.

Word came from Liberia to the League of Nations that the Krus, a native tribe, were at war. The quarrel was about land boundaries and in the resulting fighting, 44 native villages were burnt, 12,000 people had been driven out of their homes, fishing was interrupted by hostile raids, farming was disrupted by insecurity, and famine threatened. To make things worse, modern guns had been acquired by some of the Krus and they terrorized the countryside with these.

The League appointed one man, Dr. Mackenzie, to go to Liberia and try to make peace. Dr. Mackenzie at once went to the heart of the trouble. "It was

clear," he said, "that there never could be peace whilst the country was virtually an armed camp. The deprivation of arms is in itself a great incentive to peace—the sight of a gun tempts to war." Accordingly he persuaded the warring tribes to give up their guns and rifles—500 of them—and he promised that the land boundary problem would be permanently settled.

Within two months all fighting stopped and in the following negotiations all points of friction were removed and peace was restored. How did this happen? A friendly "outsider" offered his good services; he persuaded the enemies to disarm; he searched out the causes of the dispute and remedied them. Can "civilized" nations follow this simple formula which worked so well in Africa?

We utterly deny all outward wars and strife and fighting with outward weapons for any end or under any pretense whatever; this is our testimony to the whole world.—Statement by Friends in 1660.

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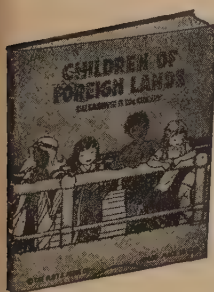
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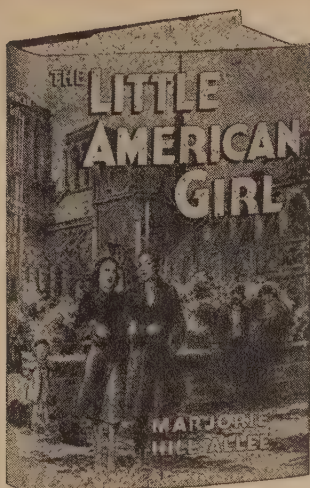
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The fabric of this story of international adventure is of sturdy material—Sarah Ann Reid, a seventeen-year-old Sophomore at an American college accepts an invitation to be "house-daughter" in the Quaker International Center in Paris. Her three-point program which sets for herself keeps her busy throughout the winter.

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The origin, authorship and inspiration of the familiar hymns we love, are set forth in story form in this new book by Cecilia Margaret Rudin. The author is particularly well qualified to bring this information. Her treatise spans hymnody from Luther's time 400 years ago to the present day. The human story back of these hymns cannot but enhance the appreciation and inspiration of the reader. This book will make a strong appeal to people of all ages and in all walks of life.

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With the University of Chicago as a setting, this book tells the story of "Merritt Lane, a born zoologist, the youngest of a very modern group of girl students who have their own apartment which they manage cooperatively. All of them are working on the scientific side of the campus, as are also the men who play a part in the story. In spite of her youth, it is Merritt, with her clear head, and her enthusiasm and ambition, who is the central figure and to whom the others all turn naturally for a solution of their problems. Mrs. Allee presents her varied characters and the university background with complete reality. Girls will find this one of the best recent stories of college life."

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BENJIE'S HAT

Mabel Leigh Hunt

An altogether delightful tale about a small boy in a thrifty family who had to wear hand-me-down hats—and what he did about it. He is a likeable little fellow and his adventures with his hats are truly exciting.

\$1.75

COLIN WRITES TO FRIENDS HOUSE

Elfrida Vipont

Colin Tarvin was to spend a whole year as a pupil of Miss Drusilla Timms, the childhood teacher of his father, for Colin's father was an engineer and would be in the Balkans. Enroute to the Balkans, Mr. Tarvin meets some delightful people who are Friends, and in writing to Colin he mentions that he must learn more of this sect. In relating the incident to two of his chums, Colin learns they are also Friends but they really know little about it. So Colin writes to Friends House and the story opens with a visit to the children by a representative of Friends House and their subsequent acquaintanceship with the Society of Friends.

\$1.25

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

A CONCERN IN LINE WITH THE QUAKER SUCCESSION

Editor, THE AMERICAN FRIEND:

The recent Holmesburg Prison atrocity in which four of the inmates were roasted to death has caused a desire for a better grade of penal officers throughout the nation.

While this horrible affair caused sudden death, there are other prisons which have conditions that hasten the death of the inmates. For instance, there is the jute mill in San Quentin, California, prison which covers an area the size of a city block, whose atmosphere is always laden with lint and dust from the jute. This unsanitary condition must surely cause pulmonary diseases and shorten the life of many hundreds of men who work there year in and year out. But nobody does anything about it.

Another California Prison, in which "breaks" and riots have been frequent, is Folsom Prison, situated in a location where the heat in the long Summer months is almost unbearable. The prison should be removed to the coast.

A new California prison is Alcatraz. Reports of cruelty and insanity among the inmates trickle out but there is so much secrecy that public indignation is kept down. Attorney Harold Faulkner in a recent trial before Federal Judge Harold Louderback in San Francisco stated that his client "sits in his cell, at times babbling like a baby and at other times screaming in terror."

The "contract labor" system and "chain gangs" in vogue in the prisons in the Southern States have long been given space in the newspapers because of the cruelty practiced.

Another prison which has a condition similar to the San Quentin prison is the Stillwater, Minnesota, State Prison. Here jute is made into "binder twine" for use by farmers.

Unfortunately, Elizabeth Frys do not exist these days and church groups give little care for the inmates of prisons. One denomination, which has its head church in Boston, sends its daily newspaper to many of the prisons but aside from that very little effort is made by denominations to let the inmates know that Christ died for them or that God has any love for them.

There is great need for investigation and reforms in the prisons of the nation where cruelties, food not fit for human consumption, "solitary confinement" for infraction of the prison rules, and long terms meted out for minor offenses by

dyspeptic judges daily transform hundreds of self-respecting Americans into Communists and enemies of the Government.

"Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die."—Psalms 79: 11.

HENRY RISING.

355 S. Broadway, Los Angeles, California.

SUCH IS WAR IN SIEGE OF JERUSALEM

Editor, THE AMERICAN FRIEND:

Perhaps few people in this country know of the American Colony in Jerusalem and the charities it carries on beside a happy entertainment of guests in its hostel just outside the old walls of the city. Just inside the walls near the Damascus Gate, is a Baby Home where thirty and more very small children, most of them motherless, are cared for till the father or some relative is able to care properly for them. Near this much needed refuge for infants is also a welfare station where aid and instruction are given to mothers and their babies. A resident nurse lives here and a daily clinic of preventive care is held with hundreds of ignorant mothers, mostly Moslem, coming and going. A physician comes at stated times and medical advice and care are also given.

A recent letter from one of the American Colony organization gives some interesting data concerning the last siege of Jerusalem, and more especially as it concerned this work of theirs:

"There was curfew in the Old City for days before we were able to get to the Baby Home. The nurses with twenty babies were locked in. We could not get milk to them. The men of that quarter all told the head nurse not to fear—they would protect the Home. It was appreciated immensely but easier said than done. Shots were flying, no one dared to stir out of doors as they were shot at if they did. Machine guns were placed on the Museum tower and on the Citadel at Jaffa Gate. My sister and Nurse Vera collected bread and provisions (outside the City walls) and managed to enter the old city though strict orders were that no one was to enter. At all events they visited about one thousand homes and the suffering was beyond words. Poor little shepherds with their goats and sheep were locked in those miserable stables and for three days had had no water or bread. The stand pipes were closed where they usually got water, so no water, and the filth horrible as no street cleaning was done. They came across two corpses lying in the street and no one dared to report them for fear

of being shot themselves. My sister got some photographs of the homes and the hungry children."

As one who has visited these charity centers of the American Colony and been a paying guest in their admirably operated hostel, I want to bear witness to their genuine and Christian way of life and their service of love to all who come within their circle of influence.

ALMY CHASE GRANT.

Stamford, Conn.

HE SEES A DIFFERENCE

Editor, THE AMERICAN FRIEND:

If the Dutch had retained possession of the continent of Australia (New Holland), New Zealand (Van Dieman's Land) and Rhodesia (Transvaal), all oppressed people would now have a refuge. The democracy that came to America from Holland through the instrumentality of William Penn differs as greatly from that which came from the British Isles as the topography of the two countries varies.

CHARLES ELLSWORTH LUKENS.

Toledo, Ohio.

HOW TO LINK UP

Editor, THE AMERICAN FRIEND:

From year to year the pressure of world events leads to an increasing demand for closer understanding between the peoples of many nations. First-hand contact with individuals and groups speaking a hundred different languages can be made by using one, Esperanto. Friends in America who are interested are invited to link up with the Friends' Esperanto Society. The President is Charles Roden Buxton, the Treasurer, Ralph H. Crowley. Further information may be obtained from—

JAMES T. HARROD, *Secretary*.

Green Maze, Godalming, Surrey, England.

SUGGESTED EYE OPENER FOR FRIENDS

Friends Memorial Church, Muncie, Indiana, is just now feeling a splendid impetus through renewed interest of its youth. Through a concern of the Pastoral Committee, thirty-five of the associate members who were contacted were found to be anxious to become active workers. Under the very able tutelage of our pastor, William J. Sayers, in a Quaker Preparation Class, they have become enthusiastically ready to serve their meeting actively. Within a few Sundays, this wide-awake class of young Friends will be welcomed as active members in the morning meeting.

A real eye opener for all of our meetings might be a spiritual survey of our possibilities among the associate members.

AND NOW—THE BOOK OF A THOUSAND TONGUES

BY FRANCIS C. STIFLER, D. D.

Editorial Secretary American Bible Society

The Bible has recently earned this new title which is the theme suggested this year by the American Bible Society for the observance of Universal Bible Sunday, December 11. Following the custom of many years, the Bible Society has mailed to 110,000 pastors in the United States a brochure entitled, "And Now—in a Thousand Tongues." With a challenging foreword by Robert E. Speer, the brochure is written by Eric M. North, General Secretary of the American Bible Society.

One of the opening pages of the brochure is a facsimile of the first page of the Gospel of St. John in the Sakata language, spoken by about 70,000 people in the Belgian Congo. This is listed as the 1,000th language in which the Scriptures have appeared.

A nation-wide program will be given on Bible Sunday, December 11, over one of the national broadcasting chains. In addition there will be over forty half-hour dramatized programs on local stations scattered throughout the country and announcements of the celebration will be given on scores of other stations.

The American Bible Society, now in its 122nd year, promotes Universal Bible Sunday as a direct expression of its main purpose to "encourage the wider circulation of the Holy Scriptures." It is now estimated that nine-tenths of the people of the world might hear the Gospel in their own tongue. Three-fourths of the people of the world however, have probably never heard it. This year's celebration of the thousand-tongues presents a stirring challenge to Christians everywhere to make the distribution of the Word match the marvellous achievements of translation.

IN THE MULBERRY TREES AT ST. MARYS, OHIO

All the churches, schools and civic organizations of the city, including the Catholic Church and the American Legion, joined in a mass Peace meeting at the High School on the evening of November 10. A capacity attendance was brought about by the cooperation of the churches, the merchants and the local newspaper in giving the meeting publicity. Charles C. McBroom, Superintendent of Schools, presided; Albert Koch, the Mayor, read an Armistice Day proclamation; the Music Club and High School band rendered appropriate selections; and other leaders of church and civic organizations had part in the service. Rev. C. Franklin Koch, pastor of the St. Paul's Lutheran Church of Richmond, Indiana, gave a most inspiring and

convincing address on the theme, "What Price Peace!" Dr. Koch held the undivided attention of his several hundred hearers from first to last as he set forth the utter futility of the way of force, and the road men and nations must follow if peace is to be realized. He emphasized that sacrifices must be made by nations that have abundance if the economic tensions which ultimately lead to war are to be eased and wars are to be avoided. Many words of appreciation were voiced by school officials, city officers, business men, churchmen and others as they left the meeting. The Peace Committee of St. Marys Monthly Meeting, together with the Ministerial Association of the city, had much to do with the arranging of the mass meeting and they feel encouraged to go forward with further efforts along the same line.

During the month of October cottage prayer meetings were held in the homes of the sick and shut-ins—a real blessing to all in attendance. A Week of Prayer was observed from October 30 to November 4. The pastors, Theodore and Estella Foxworthy, emphasized the following themes: "Hindrances to Prayer," "Importance of Intercession," and "Assurances of Answered Prayer." Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, was present on Thursday and Friday evenings of the week and spoke helpfully and inspiringly.

The Christian Endeavor Society has been increasing in attendance and interest during the autumn. On November 17, the young people presented a playlet entitled, "Taking Part in the Meeting, Why and How." This was much enjoyed by all present.

A Junior Choir and a potential Church band have been recently organized which have for their objective the training of the youth in worship and service. The Teachers and Workers Council of the Sunday School is held the first of each month. Additional equipment is being purchased for the large Beginners department. Improvements on church and parsonage are now completed at a total cost in cash and donated labor of nearly \$600.

FRIENDS "HAVE A HEART" FOR THE CHILDREN

The Co-ordinating Council of Los Angeles, aided by the Federal Government and interested bodies, has sponsored a "Toy Loan Library" to be opened in the basement of the First Friends Church. Toys are loaned to the children on school days from one to five o'clock. It is hoped that this will interest many children of the neighborhood who do not attend any Sunday School. A "volley ball" court has also been built on the large church lot beside the meetinghouse.

Pasadena and Whittier Quarterly

THE CHRISTMAS CANDLE OF HEALTH

"How far that little candle throws its beams" . . . This well known speech of Portia's in "The Merchant of Venice" well applies to the theme on the 1938 Christmas Seal. And the second line may be changed to read, "So shines this little symbol for a healthier world."

The pleasant custom of lighting a candle in the window on Christmas Eve has come down through the ages and the mother with her two children on this year's Seal links that seasonal ritual with the idea of family and home. The message of the Seal is, "Protect your home from tuberculosis." To carry out the suggestion of earlier days the three characters are costumed in the formal style of the Victorian Era, the period when "Home" was idealized and holiday customs meant much to old and young alike.

The health situation in those days, however, was in a sorry state. That is why it is well to realize, as we buy and use our 1938 Christmas Seals, that we are living in an age when modern methods and intelligent cooperation have completely revolutionized health conditions in our country.

We are privileged indeed to be living in this healthier world. The death rate from tuberculosis, for years the leading cause of death, has been cut more than two-thirds since the turn of the century. Each year finds the public better informed in the need for prevention. Yet tuberculosis still takes more lives than any other sickness during the ages between 15 and 45. Until that important group of people have been protected, the educational work of the Christmas Seal must be continued.

The little candle on the 1938 Christmas Seal throws its beams far out into the world. To those who are ill with tuberculosis it offers hope, encouragement. To others, it stands as the beacon of happy healthful homes—homes free of tuberculosis.

Meetings united in a Thanksgiving service, November 22 at 7:30 p.m. at the Huntington Park Church. Harley Moore gave the message.

Dr. E. C. Farnham, Executive Secretary of the Los Angeles Church Federation, preached at the Sunday morning meeting for worship on November 20. At the evening service Clayton Brown, pastor, gave a Thanksgiving message.

William Henley, former missionary to Alaska, has gone to Lindsay, California, to serve as pastor.

J. S. Sorrenson, pastor of the El Modena Friends meeting died on November 16 after a short illness following an operation.

QUAKERDOM • AT • LARGE

Those who read Anna Eves' informing portrayal, "A Day in Gurney Land," which appeared in our issue for November 10, will be interested to know that her Norwich host, Arthur J. Eddington, who made the day so enjoyable and advantageous, has since been made Presiding Clerk of the Meeting for Sufferings of London Yearly Meeting for the year 1939. In addition to being a leader among Friends in his part of England, he was recently President of the Norwich Free Church Council.

* * * *

At the annual meeting of the Association of Science Teachers of the Middle Atlantic States, held at Atlantic City at the Thanksgiving week-end, Ted Peters of the Overbrook High School, Philadelphia, addressed the Association on the subject, "The Physics Teacher Faces His Problems." In addition to his teaching responsibilities, Ted is pruning (or perhaps it is preening) his editorial wings in his capacity of Editor of the Secondary School Teacher's page in the magazine, *News Letter*, published by the Philadelphia Teachers Association.

* * * *

Responding to our request for further information regarding Quaker political aspirants who were successful at the polls on November 8, correspondents have called our attention to two such on Indiana State tickets. After an extended seesaw race with his opponent, James M. Tucker, a member of Paoli Meeting, candidate for Secretary of State on the Republican ticket, was declared elected. Running on the Democratic ticket, A. J. Stevenson, a member of Danville Meeting, was elected to the Indiana Appellate Court. We are also advised that Carl Hinshaw of Pasadena, California, son of William Wade Hinshaw of Washington, D. C., was elected to Congress on the Republican ticket.

* * * *

Writing several weeks ago from Chengtu, West China, before the fall of Hankow, Robert L. Simkin said that far from the scene of hostilities, life still moved quite peacefully in their section. "If Hankow falls," he said, "we rather expect visits from bombing planes, and air raid drills are being held to train the people how to avoid danger. However, Chengtu city, air field, radio station and university campus are spread out over a very wide area difficult to bomb effectively, and planes cannot easily transport very heavy bombs all the way from Central China. The danger, therefore, seems rather remote at present." Robert Simkin

tells how refugee universities, driven from eastern and central China, continue to establish themselves on the campus of West China Union University at Chengtu, which therefore has a great opportunity for serving China.

* * * *

Rufus M. Jones, as Clerk of the Five Years Meeting of Friends, recently joined the heads of twenty other communions in addressing a letter to the President of the United States urging him "to collaborate with the heads of other states to the end that there may be convened at the earliest possible moment a world conference." The letter was presented to the President on November 17 by a delegation headed by Dr. Edgar DeWitt Jones, President of the Federal Council of Churches of Christ in America. The purport of the letter was that without waiting to go minutely into the many difficult problems involved, a conference be called quite soon at which the nations would come together for the purpose of stating their grievances and needs, their programs for meeting the latter, and for indicating what concessions they might be prepared to make in return for satisfaction received. The proposed conference was in line with the suggestion made by Dr. Albert W. Palmer in his notable article which appeared in the *Christian Century* for November 9.

* * * *

Friends have been generally apprised of the fact that dating from the World Conference at Swarthmore in 1937, progress has been made looking toward the establishment of a Quaker Center in Shanghai. This enterprise was greatly stimulated by the report of the deputation of English and American Friends which visited Shanghai earlier in the year. From the beginning, it was generally considered that the Friend eminently qualified to head the new center was Harry T. Silcock of England. However, on his return to London following his visit to China as a member of the aforementioned deputation, he announced that health considerations in

his family would make it impossible for him to undertake this work. All who are acquainted with Harry Silcock will be greatly cheered to know that he has reconsidered his decision and has announced himself as ready to take up the work at Shanghai, leaving for China about the middle of January. Friends are greatly appreciative of the personal sacrifice involved, especially as Harry Silcock's wife will not be able to accompany him to his new post of service.

NEWS OF OUR MEETINGS

In connection with the regular Monthly and Prayer Meeting services, Thursday evening, November 17, was observed as family night by the Friends Meeting at Amboy, Indiana, when the various committees of the Sunday School and Meeting considered phases of their work. A pot luck supper was served to approximately eighty-five people.

* * * *

Luella Elliott, recently retired from several years of pastoral work at Center Meeting near Ludlow Falls, Ohio, in West Branch Quarter, is now living with her daughter, Mrs. Walter Fowler, at Shirley, Indiana.

* * * *

Representatives were present from Harveysburg, Xenia, Spring Valley, New Burlington and Caesars Creek at the session of Miami Quarterly Meeting held at New Burlington, Ohio, November 11 and 12. Arthur W. Hammond, pastor at West Elkton, Ohio, in Indiana Yearly Meeting, a former pastor in Wilmington Yearly Meeting, spoke impressively at the Saturday morning session on the subject, "The Society of Friends in a Changing World." In the business session, action was taken recording Raymond N. Chapman as a minister. Formerly a minister of the United Brethren Church, he came to Friends more than a year ago with his wife and two sons, all being members of Xenia Meeting. He is now acceptably serving New Burlington Meeting as pastor. A large group enjoyed the noon luncheon in the basement.

* * * *

On the four Sunday evenings in November, the Central Friends Church of High Point, North Carolina, conducted a "School in Christian Living." The school was divided into three divisions with leaders and topics as follows: C. F. Carrol, Jr., superintendent of city schools, on "Community Issues Which Christians Should Face"; Helen T. Binford, of Guilford College, on "Problems Christian Parents Face Today"; Samuel

TANG OF EARLY DAYS IN OLD INDIANA

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L. Haworth, Professor of Religion at Guilford College and Clerk of North Carolina Yearly Meeting, on "Quaker Principles With Meaning for Today." These classes were planned to focus attention on timely current problems needing attention now.

* * * *

Western Quarterly Meeting (North Carolina Yearly Meeting) met in November session at Center with all the eleven Monthly Meetings represented and all seven pastors present. Visiting Friends recognized were Nathan Andrews, Murray C. Johnson, J. J. Hollowell and wife, John Beeson, Effie Beeson, and Savilla Lowe. Friend Hollowell, a minister of the Conservative Group of Friends in North Carolina, came with a deep concern for Friends of Western Quarter. He stressed the importance of a family altar in every home. Murray Johnson said that the storm clouds which threaten today may be swept away if individually and as a people we return to God. Thomas F. Andrew urged that we continually measure our lives by the standard set up in our Queries. The Quarterly Meeting approved the recording of Isaac Harris and Victor Murchison as ministers . . . Young Friends are planning to hold a rally at Concord on December 11, at which time a history play, "Our Legacy," a tribute to George Fox and William Edmundson, prepared by Josephine Rhoades Davis, will be presented.

* * * *

In the Meeting on Ministry and Oversight at the November session of Bloomington Quarterly Meeting (Western Yearly Meeting), Nathan Pickett, Evangelistic Superintendent, gave the message and outlined the plans for the Evangelistic Visitation Endeavor which was conducted during Thanksgiving week throughout the Quarterly Meeting. We were glad to have as our speaker in the hour of worship, General Superintendent F. E. Carter of Plainfield, who took as his text, "Ye are my friends if ye do the things I command you." In the afternoon business session the report of the treasure, E. N. Carter, showed that last year each monthly meeting was paid up in full. The report of the benevolence

treasure, Mearl Lindley, indicated what the Quarterly Meeting is doing in the way of promotional work through the United Budget. Russell Mendenhall read the Queries. James Hickman, Superintendent of Stewardship, presented plans for the year's work.

* * * *

On Sunday, November 3, six men of the Spiceland, Indiana, Meeting presented a discussion of "Men and Missions." William Smith led the discussion, the other participants being Charles L. Stubbs, Leonard Taylor, Kenneth Applegate, Ray Brooks and Loring Eilar. The last two are members of the High School Faculty. Though in no sense a debate, it brought out a variety of ideas concerning the requirements of missions. Defining a "mission" as a "sending," and a "missionary" as "one sent," the consensus of opinion was that the needs are prayer, financial support, and a personal willingness and ability to perform the activities on the mission field. The Forum was informative and thought-provoking . . . At the November Monthly Meeting there were twelve applications for membership, including two entire families, the other being adults.

* * * *

On Friday night, November 25, Fairmount, Indiana, Meeting held its annual Father and Son Banquet in the dining room of the church. Forty-two rabbits provided by the hunting skill of the men and boys of the community formed the basis of the dinner. Prominent among the hunters was the pastor, H. Earl Cox, recently of Idaho. Palmer Edgerton acted as toastmaster. Excellent readings were given by Oren Kelsay, a member of Fairmount Meeting and Dr. Hawkins of the Methodist Church. The main speaker of the evening was Frank Harbison, pastor of the Christian Church of Gas City. Fathers, sons and guests numbered approximately one hundred. This banquet has grown to be an event to be looked forward to. It is always held during the Thanksgiving holidays when the college boys are at home. . . The community is now looking forward to the annual mid-winter church Forum, a series of six weeks Sunday night pro-

grams, which begins January 15. This program is sponsored by the church activities committee.

* * * *

At its session on November 13, Glens Falls, New York, Monthly Meeting recorded M. Parker Burroughs as a minister. Raised and educated in Iowa with degrees from Drake University, Parker Burroughs was graduated this last June from the Colgate-Rochester Divinity School at Rochester, New York. On July 1, with his bride, Esther Burrows Burroughs, he became pastor of the Glens Falls Meeting. Friends are finding in him an efficient and spiritual leader.

HOW WINCHESTER QUARTER CONDUCTS SESSIONS

Deep spiritual interest and a large attendance marked Winchester, Indiana, Quarterly Meeting held November 19. Three important sessions convened at nine o'clock: the Meeting of Ministry and Oversight, the Young Friends, and the missionary committee, led by Mary Hinshaw.

In the meeting of Ministry and Oversight, Adam Flatter reported the deliberations of that body at Indiana Yearly Meeting, which were unanimously approved.

In the Young Friends session, Walter Mills gave a fine review of an address delivered by Harry Rowe to the Young Friends at Indiana Yearly Meeting. An impressive candle-lighting service was held during the installation of officers by Adam Flatter. The adult superintendents are Anna Cox and Fred Wright; the assistant superintendents from the Young Friends group are Allen Osborn, Walter Mills, Richard Hinshaw and Martha Gallimore. Presiding, recording and reading clerks were installed and various committees named. Milo S. Hinckle gave a brief talk concerning Young Friends work.

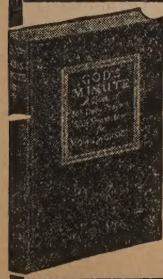
In the business period a committee was chosen for the new Yearly Meeting department of Stewardship with Harve Allen, chairman, and Nora Thornhill, assistant. A letter was drafted to be sent to the President of the United States, commending him for his "prompt and positive protest against Nazi persecution of racial and religious minorities in Germany."

E. T. Albertson of Indianapolis delivered a forceful address on Temperance and Milo S. Hinckle spoke in connection with Friends Service activities.

Winifred H. Milligan, a former clerk of the Quarterly Meeting for a number of years, now of Whittier, California, expressed her very great pleasure in again attending Winchester Quarterly Meeting.

After the closing prayer by Ira C. Johnson, the Ladies Aid Society served a fine lunch in the basement.

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**FRIENDLY ACTIVITIES AT
MARION, INDIANA**

A notable autumn event at First Friends was the Home-coming, when former pastors and members were in attendance. At the morning hour of worship, DeWitt Foster of Spiceland gave an inspiring message and the presence of Charles E. Hiatt of Winchester, brought joy to many hearts. A bountiful meal was enjoyed at the noon hour, followed by a program, at which time letters and telegrams were read from several not privileged to attend.

The next red letter day was planned by the Committee on Christian Education for all teachers and officers of the Bible School. This was a supper meeting addressed by Jeanette Hadley, who gave a splendid message and inspired her hearers to go forward in the teaching mission of the church program.

The Margaret Fell Society opened the year's work with an evening meeting in the beautiful club rooms of the Indiana General Service, the speaker for this occasion being Mrs. Harold Cooper, who with Dr. Cooper spent several years in southern India. Dressed in the native costume, in her usual winning way she gave a glimpse into the lives of the Indian people that was a fitting introduction to the study book of the year, "Moving Millions."

On a Sunday afternoon during October, several cars drove to White's Institute to share a program with the children there. It is always a pleasure to go to this charming place and observe the good work being done. This program was planned by Division Two of the Ladies Aid, and Mary P. Overman was responsible for the happy thought.

Words seem inadequate to characterize the next event in the lives of members of First Friends, for we have recently closed a gracious meeting with Willard O. and Caroline Trueblood. They came to us on November 9 and remained until Sunday evening, November 20. The clear, loving message of Jesus was preached, greatly enriching the spirit of the meeting as well as the lives of individual members. Willard Trueblood addressed the Senior High School assembly and

two Junior High Schools as well as Marion College. At all places he was enthusiastically received. Caroline Trueblood spoke to the ladies of the meeting and also to the young people at a supper meeting on Sunday evening. She greatly endeared herself to all. At the close of the meeting Sunday night as the audience joined the choir in singing "Higher Ground," many responded to the call to seek the higher level of living.

Plans are going forward for another Institute to be held in January. We find in our pastor, James R. Furbay, a tireless worker, always alert that the church may enjoy the good things around us.

**DES MOINES FRIENDS ON
THE FORWARD MOVE**

Des Moines, Iowa, Friends continue to move forward. The Bible School, the morning worship service and the Wednesday evening prayer meeting are enjoying a steady growth in attendance and spiritual power.

At our November Monthly Meeting nine were received into membership and as a result of the city-wide Spiritual Recovery Crusade more are to be received at our December Monthly Meeting. This campaign was under the leadership of the Taylor Evangelistic Party who have a new and unique way of carrying on such a campaign but no one had any but words of praise and commendation of their plans, ministry and the results from the three weeks services.

Previous to the opening of these meet-

ings, our Pastoral Committee made plans for some follow-up work. The first of these to be carried out is a visitation campaign beginning December 4 and closing on December 11.

The pastor, Charles F. Thomas, gave the Armistice Day address before the Roosevelt High School.

Raymond Wilson was in Des Moines in October and spoke before the Youth's Forum on the evening of the 20th and was with us on the following evening. Des Moines Friends are always most happy to have Raymond Wilson to visit them.

Many of the Friends families met at the meetinghouse on Thanksgiving day for a family noonday dinner and had as their honored guests, Merle Davis of Richmond, Indiana, and Ermin Perisho of Lynnvile, who represented the American Friends Board of Missions. One of the features in the afternoon meeting was the showing of the new pictures of our African and Palestine fields and the splendid lecture by Merle Davis.

**BEAR CREEK QUARTERLY
MEETING**

Bear Creek Quarterly Meeting met with Des Moines Friends on November 12 with a good representation from Canby, Stuart, Linden, Earlham and Bear Creek. Richard R. Newby was present and brought a timely message in the 11 o'clock worship service, an earnest appeal for the church to move straight forward.

In the Women's Missionary meeting at noon the subject for discussion was Stewardship. Blanche Kellogg, who heads this department in the Yearly Meeting W. M. S., presented the subject.

In the business session, recognition and a word of welcome were extended to the two new pastors in the Quarter: George B. Evans at Canby and Charles F. Thomas at Des Moines.

The Junior Quarterly Meeting had a record attendance and enjoyed the way in which Athena Mortimer presented the first in a series of lessons on Friends' history and doctrine.

In the Sabbath morning worship serv-

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ice, "Men and Missions Day" was observed when several men spoke pointedly and to the blessing of many. Charles F. Thomas closed this with a short message.

The Young People of the Quarter were guests of the Des Moines Young Friends at a luncheon on Sabbath evening. This was followed by an open forum using the theme, "We are Stewards of God in worship, in committee work and in finances.

Bear Creek Quarter held two very helpful and worthwhile conferences in October: one, a missionary conference at Earlham, Iowa, and the other an open forum on Peace at Bear Creek Meeting, near Earlham. Raymond Wilson was present and with some of the pastors of the Quarter gave splendid guidance to our thinking and much valuable information.

MT. PLEASANT PROJECT IS PUBLICLY LAUNCHED

The first public meeting in connection with the project to make the old Yearly Meetinghouse at Mt. Pleasant, Ohio, into a shrine to pioneer Quakerism, occurred November 22 at Mt. Pleasant, when representative Quakers from eastern and central Ohio met with interested and historically minded residents of Mt. Pleasant and environs to consider ways and means of making the proposed development a reality.

Harlow Lindley, in his dual capacity of concerned Friend and Secretary of the State Archaeological and Historical Society, which has offered to maintain the Mt. Pleasant buildings and grounds once their restoration is effected, spoke on the significance of the present undertaking, enumerating the various features which make Mt. Pleasant peculiarly suited for service as a memorial to the sterling character of the early Quakers.

E. C. Zepp, who is in charge of Ohio's system of parks, outlined the procedure which would be followed after the memorial comes under the supervision of his department. Short talks endorsing the project and pledging to it their support were made by several persons repre-

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sending historical organizations and civic groups in near-by communities.

Other features of the program were the showing of a film depicting similar restoration projects under state supervision, and the musical selections presented by the Mt. Pleasant High School Band. The meeting, held in the local high school, was presided over by the Superintendent of the Mt. Pleasant Schools.

BUSY AUTUMN DAYS AT MARSHALLTOWN

It has been a busy fall in Marshalltown, Iowa, Meeting, starting off with a fine Rally Day program and installation of Bible School officers and teachers with a sermon dedicated to the teachers of the church schools.

Marshalltown shared its pastor, Carl D. Byrd, with Liberty and Bangor Meetings for a two weeks union meeting with good results.

A well attended and helpful missionary conference for Bangor Quarterly Meeting was held here with Della Day of Newton and Lorena Briggs of New Sharon as guests.

Our Peace Committee, with W. P. Maulsby as chairman, has been quite active. The visit of Raymond Wilson and Milton Hadley certainly will be remembered as an outstanding event. We also had Paul Harris Jr., of Washington with us recently, representing the National Council for Prevention of War.

At the Marshall County Sunday School

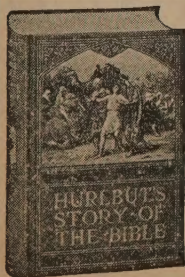
Convention, our school received a reward for the largest attendance—a beautiful picture of Christ looking over Jerusalem. It was presented in a suitable dedication service. C. E. Reaugh, our superintendent, has been appointed one of the county officers. Our pastor, also one of the officers, gave the morning address.

Our choir of almost thirty visited Lynnville Meeting, November 15, where they gave a sacred concert. Lynnville Friends then served a chicken dinner. It was a time of good fellowship as well as good music. The choir is under the leadership of Cecil E. Ware.

VAN WERT QUARTER GOES INTO ACTION

On Sunday afternoon, November 20, the General Superintendent and the superintendents of the departmental work of Van Wert Quarterly Meeting met at Friends Chapel with the chairmen of departments from the monthly meetings. The object was to consider the "Goals" recently adopted by the different committees of Indiana Yearly Meeting and to decide on ways and means of putting those goals into practical operation in the respective local meetings. The meeting was called to order by Francis E. Runyon, General Superintendent who emphasized the importance of each one accepting his work seriously and undertaking it as a divinely appointed task. He also spoke of the necessity of hearty co-operation and the need of well organized effort on the part of all concerned in order that real progress might be made. After a time of earnest prayer, followed by a brief general conference, the group of forty or more people divided into sections presided over by the departmental superintendents. Each section endeavored to decide as to the particular goals that could be profitably carried out by the local meetings. Later the group re-assembled for a short period of conference and devotion. At the close several expressed the feeling that this gathering was a vital factor in fostering a spirit of consecration, unity and enthusiasm as all face forward for the year's work.

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WM. C. ALLEN—AMBASSADOR OF GOOD WILL

On November 14, 1938, died William C. Allen in his eighty-second year. For many years his name has been well known to thousands of readers of religious periodicals in this country to which he frequently contributed. Many of his travelogues have appeared in THE AMERICAN FRIEND, telling of the journeys to distant lands which he and his wife made as messengers of Christian love and good will.

William C. Allen was born at West-town, Pennsylvania, of a long family line which he used to say facetiously was made up of sober Friends and gay Episcopalians. Deprived of formal education because of ill health, he made up the deficiency by self study and travel and by association with cultured people. In 1883 he was married to Elizabeth C. Bromley of Philadelphia. When twenty-one years of age he committed himself definitely to the Christian life and service and was recorded as a minister some years later. He was engaged in business until about the year 1907.

Following his retirement from active business life, William C. Allen devoted his time and talent to the cause of international peace in this and other lands by pen and speech. For the most of this period he was rather outside the main Quaker current and was perhaps more widely known in inter-denominational circles. In the furtherance of his work for better international understanding William Allen visited the Orient twice, Australia four times and South Africa three times while making occasional visits to other countries including Canada, Denmark, Norway, Tasmania, New Zealand, Japan, and of course England in which resides their only child, Grace Allen Bell.

William Allen, while a forthright champion of good causes, was a gentle, reconciling spirit, finely exemplifying the gospel of good will which he preached.

MARRIAGES

BRADFORD-EDWARDS—At Mooresville, Indiana, November 18, 1938, Marian Suzanne, daughter of Walter and Alpha Edwards of Mooresville, to Edward N. Bradford of Indianapolis. Albert L. Copeland, minister.

DECATUR-ALLEN—In the First Friends Church, Richmond, Indiana, November 30, 1938, Rema Eleanor Allen, daughter of Rufus M. and Rema Stone Allen, to J. Halsey Decatur of Peekskill, New York. W. Bruce Hadley, minister.

GENTRY-ROBERTS—On November 27, 1938, at the New Hope Friends Church (Kokomo Quarterly Meeting) Fannie B. Roberts, pastor of the New Hope Meeting, to Charles Gentry. Sterrett L. Nash, minister.

JOHNSON-MAVITY—At the Methodist Episcopal Church, French Lick, Indiana, October 16, 1938, Eleanor Maris Mavity, daughter of Norman B. and Myrtle Maris Mavity, to Ralph Clayton Johnson, son of Clayton B. and Emma R. Johnson, of Indianapolis. At home at 1009 West Greenleaf Avenue, Evanston, Illinois.

KOONTZ-MEREDITH—On Thanksgiving Day at Mooreland, Indiana, Edith Lucile, daughter of Mr. and Mrs. Isaac H. Meredith, to Harley H. Koontz. At home, Mooreland, Indiana, R. R.

MCCLELLAND-MILES—At New Haven, Connecticut, November 19, 1938, Marjorie Helen, daughter of Walter R. and Catharine Cox Miles, to Roswell Dunlop McClelland. At home after December 15 at 45 Tiemann Place, New York City.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m.

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MIAMI, FLORIDA

Friends Meeting at 11 a. m. on First Days. 15th floor of Dade County Security Building, 1st Ave. N. E. near 1st Street. Friends from every section and others interested cordially invited. Mrs. Ellen Dawson, 312 E. 6th St., Hialeah, Florida, Clerk.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York. Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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